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PREFACE.

GREEK, the progenitor of most European languages, is the source whence we derive the terms of modern science. However much a long period of time spent in its attainment may be justly decried, there can be no question, but that some degree of acquaintance with its structure and vocabulary, is not only a useful, but a necessary element, in a sound English education.

The books in common use compel the learner, however, either to become conversant with the entire ponderous detail of the language, or remain in ignorance of it altogether,—an objection to the study of Greek, which it is the design of the present treatise in some measure to remove.

The irregularities of the Greek accidence are somewhat numerous; of many variable words only a few are in use; desinences of one word are used in making up the forms of another, and the entire vocabulary is subject more or less to the euphonic modifications that characterise the language. Some Greek writers use one dialect and some another, and the variety of form in the words as they appear in one or other of these dialects is often very considerable. In this treatise, such irregularities in the declensions and conjugations as admit of generalization only are treated, and the tables refer to the “Common Dialect,” that is, the language as used by the majority of classic Greek authors. Dialectic forms and anomalous desinences are more properly the province of the lexicon than the grammar; at all events, it is advisable to defer the consideration of such minutiae till

the primary elements of the language are acquired,—a task in itself of no mean magnitude, but which, we trust, this little volume will render less arduous than hitherto.

When a few of the leading principles of the language are firmly and intelligibly fixed upon the memory, the remainder will be more easily comprehended. In the accompanying treatise, the learner accordingly has few rules but much practice. The material consists of a series of alternate Greek and English exercises, interspersed with syntactical rules. The sentences are simple at first, but gradually become more complex, as the principles of construction are successively developed. The accidence is introduced as the learner acquires material to adapt the grammatical tables to practical use, that is, when sufficient progress in the vocabulary has been made to render such tabular synopsis desirable.

Many practical teachers are of opinion that Greek, if taught at all, should be taught before its sister language—the Latin ; it is the elder of the two, and as an exponent of general grammar, in many respects superior. Greek roots, moreover, enter largely into the composition of Latin words ; hence, a previous acquaintance with Greek would greatly simplify the task of acquiring the Latin vocabulary. It has therefore been our object to produce a Greek beginner's book, embracing essentials only, suitable to any capacity, and thoroughly practical, so that the language, if thought advisable, may be made subservient merely to the purposes of general education.

A Second Course is being prepared, which will embrace exercises on the more idiomatic constructions of the language.

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AN INTRODUCTION TO THE GREEK LANGUAGE.

ORTHOGRAPHY AND PRONUNCIATION.

THE ALPHABET.

Letters.	Names.	Values.	Letters.	Names.	Values.
A α,	alpha,	a.	N ν,	nu,	n.
B β,	beta,	b.	Ξ ξ,	xi,	x or ks.
Γ γ,	gamma,	g (hard).	Ο ο,	omicron,	o (short)
Δ δ,	delta,	d.	Π π,	pi,	p.
Ε ε,	epsilon,	e (short).	Ρ ρ,	rho,	r.
Ζ ζ,	zeta,	z or ds.	Σ σ, ς,	sigma,	s.
Η η,	eta,	e (long).	Τ τ,	tau,	t.
Θ θ,	theta,	th.	Υ υ,	upsilon,	u.
Ι ι,	iota,	i.	Φ φ,	phi,	ph or f.
Κ κ,	cappa,	k.	Χ χ,	chi,	ch (hard).
Λ λ,	lambda,	l.	Ψ ψ,	psi,	ps.
Μ μ,	mu,	m.	Ω ω,	omëga,	o (long).

REM.—(1) All the letters are pronounced as in English, except ζ, which is usually articulated like *ds*, and γ when followed by another γ or by κ, χ, ξ; it then has the sound of *n*, as ἀγγελος, “a messenger,” pronounced ang'-gëlos. (2) The consonant γ has always the hard sound of *g* in *go*, never that of *g* in *gem*. (3) The first form of sigma is used at the beginning or in the middle of a word, the second at the end only.

Ex.—Γη, the earth. Ὀψ, an eye. Μυς, a rat. Ῥις, the nose. Γαρ, for. Δρυς, an oak. Χρως, the skin. Δεκα, ten. Χρονος, time. Δοξα, opinion. Σοφος, wise. Βαθος, depth. Ἀγχω, I strangle. Ὀφίς, a serpent. Λυκος, a wolf. Μαρτυρ, a witness. Πινω, I

drink. Καρος, a deep sleep. 'Οζος, a branch. Φραζω, I tell. Κριτης, a judge. Ψυχος, cold. 'Ιχθυς, a fish. Βαρυς, heavy. Ψολος, smoke. Ζωρος, lively. Γραφω, I write. Κοραξ, a crow. Θερμος, warm. 'Ηθος, manners. Ξερξης, a king of Persia. Πολλα, many. Ψακας, dew. Γαγγης, the river Ganges.

CLASSIFICATION OF THE LETTERS.

Vowels.

• Longs, η, ω.

Shorts, ε, ο.

Doubtfuls, α, ι, υ.

Consonants.

Mutes, β, γ, δ, π, κ, τ, φ, χ, θ.

Liquids, λ, μ, ν, ρ.

Doubles, ζ (ds or ts), ξ (gs or ks), ψ (bs or ps).

Diphthongs or Digraphs.

αι pronounced like the Italian ai.

αυ " " aw in awe.

ει, ηι " " i in high.

ευ, ηυ " " u in tube.

οι, ωι " " oi in boil.

ου, ωυ " " ow in now.

REMARK.—In all combinations of vowels other than those in the list of diphthongs, each letter has its name sound. Final vowels are always articulated.

EXAMPLE.—Πεντε, five. Ειθε, I wish. Ψυχη, the soul. Βιω, I live. Βωπις, full-eyed. Γοαω, I moan. Οίδα, I know. Ζων, a living creature. Δυω, two. Αι, alas! Βαινω, I go. 'Αιξ, a goat. Χιμαιρα, a fabulous monster. Αυλος, a flute. Αυτος, the same. Χειρ, the hand. Μαγειρος, a cook. Βασιλευς, a king. Ζευς, Jupiter. Ψευσμα, a falsehood. Βους, an ox. Βουλη, a council. 'Ηκουσα, I heard. Αιλουρος, a cat.

ORTHOGRAPHIC SIGNS.

The *Apostrophe* thus ('), indicates, as in English, that a letter has been dropped.

The *Smooth Aspirate* thus ('), is placed over vowels at the beginning of words, but makes no change in their power.

The *Rough Aspirate* thus ('), when placed over a vowel, has the power of the letter *h* as *ὶ*, pronounced *ho*.

The *Trema* thus ("), indicates that the vowel over which it is placed should be pronounced independently of that which follows or precedes.

The *Iota Subscribed* thus (ι), a mark placed under a vowel, denotes that an *ι* has been dropped.

REM.—Every vowel or diphthong at the beginning of a word has either a smooth or a rough aspirate over it. P has likewise a rough aspirate at the beginning of words, and answers to *rh*, as *ῥόδον* (*rhodon*), *a rose*.

Ex.—'Εν, in. 'Εν, one. 'Εξ, from. 'Εξ, six. 'Ωρα, care. 'Ωρα, an hour. Οἶκος, a house. 'Οδευω, I travel. 'Ηδη, already. 'Υψος, height. 'Ελλην, a Greek. Οὐρα, a tail. Οἰκειος, belonging to a house, domestic. 'Ορμη, impetuosity. 'Αλς, salt. 'Ηχew, I sound. 'Ημερα, a day. 'Ιατρος, a physician. 'Ρημα, a word. 'Αρρώστημα, a malady. Βασιλει, to a king. Τω (for τωι), to the. Μουση (for μουσηι), to a muse. 'Ωδη, a song. 'Αλλ' ει (for ἀλλα ει), but if.

ACCENTS.

The *Acute* (').

The *Grave* (').

The *Circumflex* (").

REM.—These marks do not affect the pronunciation of the words over which they are placed: they are to be regarded as orthographical signs only. According to the usage in the English schools, Greek words are accented on the penult when long, and upon the ante-penult when that syllable is short, without regard to the Greek accentual marks: thus *ὑφστῖλόν* is pronounced *hyp-si'-lon*,

because the *i* is long; *ωμέγα*, pronounced *omega*, because the *e* is short. A short vowel followed by two consonants is long by position. Diphthongs are generally long, and one vowel when followed by another generally short.

Ex.—*Χελιδών*, a swallow. *Τέθνακα*, I am dead. *Πάπυρος*, an Egyptian plant, paper. *Ῥποκριτής*, an actor. *Βασιλικώς*, regally. *Ἄδικος*, unjust. *ἤγαγον*, I brought. *Χρυσόθρονος*, having a golden throne. *Αἰνέω*, I praise. *᾽Οφελέω*, I aid. *᾽Οφέλεια*, utility. *Φεύγουσα*, having fled. *Φιλεργός*, a lover of work. *Τυγχάνοντες*, being by chance. *Φιλόπατρις*, patriotic.

MARKS OF PUNCTUATION.

The *Comma* (,), as in English, distinguishes the various clauses of a sentence.

The *Colon* (:) is placed at the top of the line, and, like the English colon or semicolon, marks a sense partially concluded.

The *Period* (.) placed at the foot of the line, marks, as in English, a sense entirely concluded.

The *Note of Admiration* (!) used as in English.

The *Point of Interrogation* (;) resembles the English semicolon, and denotes a question.

Ex.—*Ὅρνις, ὅφρως ὡὰ εὐροῦσα, ἐπιμελῶς ἐκθερμάνασα ἐξεκλάψε. Χελιδὼν δὲ, θεασαμένη αὐτήν, ἔφη· ὦ ματαιά! τί ταῦτα τρέφεις, ἅπερ αὐξηθέντα ἀπὸ σοῦ πρώτης τοῦ ἀδικεῖν ἄρξεται;*

A hen having found some serpent's eggs, carefully covered and hatched them. A swallow, who had noticed this, said; O fool! why do you rear animals which, when big enough, will commence first to harm yourself?

AHN'S METHOD.

FIRST GREEK COURSE.

EXERCISES.

1.

Πατήρ, father, a father.

Μήτηρ, mother, a mother.

Ἀδελφός, brother, a brother.

Ἀδελφή, sister, a sister.

Βιβλίον, (*neuter*), book, a book.

2.

Ὁ (masculine), ἡ (feminine), τό (neuter), the.

Ὁ πατήρ. Ἡ μήτηρ. Τὸ βιβλίον. Ὁ ἀδελφός. Ἡ ἀδελφή.

REM.—(1) The article agrees with the noun in gender.—(2) When a word, having an acute accent on the last syllable, is followed by another word in the same sentence, the acute is changed into a grave.

3.

Ἀγαθός (*masc.*), ἀγαθή (*fem.*), ἀγαθόν (*neut.*), good,
honest, amiable, brave.

Πατήρ ἀγαθός. Ἡ ἀγαθή μήτηρ. Ὁ ἀδελφός ἀγαθός. Τὸ βιβλίον ἀγαθόν.

REM.—Adjectives, like the article, agree with the noun in gender.

4.

Father. A mother. The brave brother. An amiable sister. The good book. The good mother. A good father.

5.

Μοῦ (of me), my.

Σοῦ (of thee), thy, your.

Πατήρ μου. Ἀδελφός σου. Ἀδελφή μου. Ἡ μήτηρ σου. Ἡ ἀδελφή μου ἀγαθή. Τὸ βιβλίον μου. Ὁ ἀδελφός σου ἀγαθός.

REM.—(1) Μοῦ and σοῦ, when not emphatic, drop their accents. These and some other particles are regarded merely as adjuncts of the words they accompany, and for this reason are termed *enclitics*. (2) The acute accent of the preceding word is not under such circumstances changed into a grave. (See Rem. Ex. 2.)

6.

My mother. Your book. Thy father. My brother. Your amiable sister. Thy good mother. Your good book.

7.

Ἔστι, is, he is, she is, it is, there is.

Ὁ πατήρ ἀγαθός ἐστι. Ἡ μήτηρ ἀγαθή ἐστι. Τὸ βιβλίον ἀγαθόν ἐστι. Ὁ ἀδελφός μου ἀγαθός ἐστι. Ἡ ἀδελφή σου ἀγαθή ἐστι.

REM.—Ἔστι is also an enclitic, and like μοῦ, σοῦ, drops the accent unless emphatic. (See Rem. Ex. 5.)

8.

My father is good. My mother is good. My book is good. Your sister is amiable. Your brother is brave. My good father. A good mother.

9.

Κακός, ή, όν, bad, wicked, vicious.

Σοφός, ή, όν, wise, intelligent, clever, sagacious.

Πατήρ σοφός. Μητήρ σοφή. Σοφόν βιβλίον. 'Ο κακός αδελφός. 'Η κακή αδελφή. Τò βιβλίον κακόν. 'Ο αδελφός σου σοφός έστι. 'Η αδελφή σοφή έστι. Τò βιβλίον σοφόν έστι. 'Ο αδελφός μου σοφός έστι. 'Η αδελφή μου κακή έστι. Τò βιβλίον μου κακόν έστι. 'Αδελφός μου σοφός. Τò βιβλίον έστι κακόν.

REM.—Έστί and other enclitics of two syllables retain their accents when preceded by a word accented on the penult, or syllable before the last. (See Rem. Ex. 7.)

10.

Καλός, ή, όν, pretty, handsome, beautiful.

Χρηστός, ή, όν, useful, kind, indulgent.

A handsome brother. A beautiful sister. A pretty book. The kind father. The indulgent mother. The useful book. My vicious brother. My wicked sister. My bad book. Your brother is handsome. Your sister is beautiful. The book is pretty.

11.

Δίκαιος, δικαία, δίκαιον, just, upright.

Μάταιος, ματαία, μάταιον, vain, frivolous, silly.

Πατήρ δίκαιος. Μητήρ δικαία. Βιβλίον δίκαιον. 'Ο αδελφός μάταιος. 'Η αδελφή ματαία. Τò βιβλίον μάταιον. 'Ο πατήρ μου δίκαιος. 'Η μητήρ μου δικαία. Τò βιβλίον μου δίκαιον. 'Ο αδελφός σου χρηστός έστι. 'Η αδελφή σου χρηστή έστι. Τò βιβλίον σου χρηστόν έστι. 'Η μητήρ μου χρηστή έστι. 'Ο αδελφός μου δίκαιός έστι.

REM.—When *έστί* and other enclitics of two syllables are preceded by a word accented on the antepenult, the accent of the enclitic is thrown back on the last syllable of that word. (See Rem. Ex. 9.)

12.

Καί, and, but.

Γάρ, for.

Χαρίεις, χαρίεσσα, χαρίεν, graceful, elegant.

Just and good. Honest and wise. Handsome and kind. The father and mother. A sister and brother. Pretty but vain. Bad but clever. Amiable but frivolous. An elegant book. My graceful sister. Your silly brother. My book is good and useful.

13.

Τίμιος, τιμία, τίμιον, precious, valuable.

Γενναῖος, ἰα, ῖον, generous.

Ῥαῖος, ἰα, ῖον, ripe.

Πατήρ γενναῖος. Μήτηρ σοφή. Βιβλίον τίμιον. Ὁρᾶς καὶ ἀγαθός. Χαρίεις καὶ γενναῖος. Ὁ ἀδελφὴ σου ματαία. Ἡ μήτηρ μου χρηστή. Ὁ πατήρ δίκαιος καὶ γενναῖος. Ἡ μήτηρ καλὴ καὶ ἀγαθὴ. Ὁ ἀδελφός μου γενναῖος. Ἡ ἀδελφὴ σου χαρίεσσα. Τὸ βιβλίον ἀγαθόν ἐστι, χρηστὸν γάρ ἐστι. Ὁ ἀδελφός σου γενναῖος ἐστι.

REM.—Enclitics of two syllables likewise throw back their accent when preceded by a word circumflexed on the penult. (See Rem. Ex. 11.)

14.

Ἀργός, ἡ, όν, uncultivated, indolent, idle, lazy.

Εργαστικός, ἡ, όν, industrious, active, diligent.

Μογερός, ά, όν, difficult, hard.

An industrious father. An active mother. A diligent sister. An idle brother. The generous father. The kind mother. The difficult book. My industrious brother. My frivolous sister. My bad book. My father is generous and just. Your book is good and useful. Your sister is lazy. · Your mother is good, for she is diligent and kind.

15.

Εἰ, if.
 Εἰ, thou art, you are.
 ὦ, O!

Δίκαιος εἶ. Ἀργός εἶ καὶ μάταιος. Δίκαιος εἶ καὶ γενναῖος. Καλός εἶ καὶ σοφός. Ἀγαθὴ εἶ καὶ χαρίεσσα. Εἰ μάταιος εἶ, κακός εἶ. Εἰ δίκαιος εἶ, σοφός εἶ. Εἰ ἀργός εἶ, ἐργαστικός ἐστι. Εἰ καλὴ εἶ, χαρίεσσά ἐστι. Εἰ γενναῖος; Ὁ ἀδελφός σου ἀγαθός ἐστιν, ἐργαστικός γάρ ἐστι. ὦ βιβλίον! εἶ μογερόν. ὦ ἀδελφὴ μου χαρίεσσα!

REM.—Words ending with a vowel sometimes take *ν* when the next word begins with another vowel.

16.

Μέτριος, *ία, ον*, moderate, cautious, mild.
 Πλούσιος, *ία, ον*, rich.
 Πτωχός, *ή, όν*, poor.

A moderate father. A mild mother. A valuable book. The rich brother. The rich sister. A difficult book. My poor father. Your poor mother. Thou art cautious. Are you rich? If you are rich, you are cautious. If he is poor, you are generous. If she is poor, you are rich. O my poor sister!

17.

Οἶκος (*masc.*), a house.
 Τράπεζα (*fem.*), a table.
 Φάσγανον (*neut.*), a knife.

Ὁ οἶκος μου. Ἡ τράπεζα μου. Τὸ φάσγανον σου. Ὁ πατήρ μου πτωχός ἐστι. Ἡ μήτηρ σου πλουσία ἐστὶ. Τὸ βιβλίον μου τίμιόν ἐστι. Οἶκος ἀγαθός. Τράπεζα ἀγαθὴ. Τὸ φάσγανον κακόν ἐστι. Ὁ οἶκος καλός ἐστι. Ἡ τράπεζα χαρίεσσά ἐστι. Τὸ φάσγανον μου χρηστόν ἐστιν, ἀγαθὸν γάρ ἐστι.

REM.—Some inanimate objects are masculine, some feminine, and some neuter.

18.

ῥάκινθος (ὁ), a hyacinth.

Μυρσίνη (ἡ), a myrtle, (μυρσίνη).

ῥόδον (τό), a rose.

REM.—The article indicates the genders of the nouns.

A graceful hyacinth. A handsome myrtle. A pretty rose. My bad knife. Your elegant house. A good and useful table. The house is handsome and useful. My graceful hyacinth. Your beautiful rose. O myrtle! thou art pretty.

19.

ἄρτος (ὁ), bread.

οἶνος (ὁ), wine.

ὔδωρ (τό), water.

Ἄρτος ἀγαθός. Οἶνος καλός. Ὑδωρ χρηστόν. Εἰ πατήρ μου. Ἔστι μήτηρ μου ἀγαθή. Ἔστι ἀδελφή μου καλή. Ἔστι πλούσιος. Ἔστι πλουσία; Τὸ ὔδωρ κακόν ἐστι. Ὡραῖος οἶνος ἀγαθός ἐστι. Ὡ ῥόδον καλόν! Ὡ ἀδελφή! εἰ πλουσία καὶ γενναία.

REM.—Ἔστι when it begins a sentence, or when used independently, takes the accent on the first syllable.

20.

ἵππος (ὁ), a horse.

εὐωχία (ἡ), a repast, a feast.

χωρίον (τό), a field, farm, land.

A sagacious horse. A generous repast. A useful farm. Ripe wine. Bread and water. My beautiful horse. Your horse is handsome. My rich and generous brother. My poor and industrious sister. Your land is good, but it is uncultivated. If you are poor, your father is rich. The bread is bad, but the wine is good.

21.

Παῖς (ὁ or ἡ), a boy, a girl, a child, a son.

Ἀνὴρ, a man.

Γυνή, a woman, a lady, a wife.

Ὁ παῖς ἀγαθός. Παῖς ἀγαθή. Ἀνὴρ ἐργαστικός.
Γυνή ματαία. Ὁ ἀνὴρ δίκαιος καὶ γενναῖος ἐστὶ. Ἡ γυνή
καλὴ ἐστὶ καὶ χαρίεσσα. Ὁ παῖς κακός ἐστίν, ἀργός
γάρ ἐστι. Ἡ παῖς καλὴ ἐστίν, ἀγαθὴ γάρ ἐστι. Τὸ
χωρίον κακόν ἐστίν, ἀργὸν γάρ ἐστι. Ὁ ἵππος σου καλός
ἐστὶ καὶ χρηστός. ὦ γυνή! ἀργὴ εἶ καὶ ματαία.

22.

Σίδηρος (ὁ), a sword.

Φωνή (ἡ), a voice.

Ἔργον (τό), an act, deed, work.

A handsome sword. A good voice. A generous
deed. The sword and the knife. The man and the
woman. The man is honest and diligent. The woman
is vain and indolent. The boy is clever, but lazy. The
girl is handsome, but frivolous. A vicious boy and a
lazy girl. The man is good, for he is just. The woman
is handsome, for she is good. O woman! thou art
beautiful.

23.

Καινός, ἡ, όν, new, fresh.

Δείλος, ἡ, ον, timid.

Νέος, νέα, νέον, young.

Φωνὴ δέιλη. Νέα παῖς. Καινὸς οἶνος. Ὁ παῖς νέος
ἐστί. Ὁ σίδηρος μου ἀγαθός. Ὁ παῖς νέος σοφός ἐστι.
Ἡ παῖς νέα, δέιλη ἐστί. Ὁ ἵππος μου νέος ἐστί. Ἡ νέα
γυνὴ χαρίεσσα ἐστὶ. Ἡ φωνή σου κακὴ ἐστὶ. Πιπτήρ
μου, εἶ δίκαιος καὶ γενναῖος. Τὸ ὕδωρ ἀγαθόν ἐστὶ, καινόν

γὰρ ἐστίν. Ὁ ἀδελφὸς ἐργαστικὸς καὶ ἡ ἀδελφὴ καλή.
Ἦ γυνή! εἴ δαίλη. Ἦ ἀδελφὴ! νέα εἴ.

REM.—The euphonic letter *ν* is sometimes added to a word at the end of a sentence. (See Rem. Ex. 15.)

24.

Δεινός, ἡ όν, terrible, ferocious.

Δισχρός, ά, όν, shameful, disgraceful, infamous, vile.

Δόγιος, ία, ον, eloquent.

A terrible sword. A shameful deed. An eloquent man. The repast is disgraceful. The bread is shameful. The wine was infamous. A horse if sagacious is useful, but a horse if ferocious is bad. The book is bad, but it is eloquent. The girl is pretty, but she is timid. An upright, generous, and eloquent man. An elegant, handsome, and amiable woman. A young, beautiful, and clever girl. O voice! thou art terrible.

REM.—The doubtful vowel *α*, when final in the feminine of adjectives, is generally long; this causes the accent of the masculine to be thrown a syllable forward, thus λόγιός, *fem.* λογία, the changes of the accent being regulated by the quantity of the final syllable. Under such circumstances a circumflex becomes an acute, as ωραῖος, *fem.* ωραία. (See Appendix.)

25.

Αὐτοῦ (of the same), his.

Ἦν, was, he was, she was, it was, there was.

Ού, ούκ, ούχ, no, not.

Ὁ ἀδελφὸς αὐτοῦ. Ἡ ἀδελφὴ αὐτοῦ. Τὸ βιβλίον αὐτοῦ. Ἡ εὐωχία ἦν ἀγαθὴ. Ὁ ἄρτος ἦν ἀγαθός. Τὸ ὕδωρ ἦν ἀγαθόν. Ἦν ἐργαστικός. Ἦν ἐργαστικὴ. Ἦν ἐργαστικόν. Ὁ σίδηρος ἦν κακός. Δισχρός ἦν τὸ ἔργον. Δαίλη ἦν ἡ γυνή. Ἀργόν ἦν τὸ χωρίον. Καλὸς ἦν ὁ ὑάκινθος. Δόγιος ἦν ὁ ἀνὴρ. Ὁ οἶνος ἦν καινός. Τὸ

χωρίον ἦν κακόν, ἀργὸν γὰρ ἦν. Ὁ ἄρτος ἀγαθὸς ἦν, καὶνὸς γὰρ ἦν. Οὐ σοφός. Οὐκ ἐργαστικός. Οὐχ ὠραῖον.

REM.—Οὐκ is used before a vowel with a smooth aspirate, οὐχ before a vowel with a rough aspirate, and οὐ before a consonant.

26.

Κόραξ (ὁ), a crow.

Κολοῖς (ὁ), a jackdaw.

Ὀρνίς (ὁ or ἡ), a bird.

No table. No wine. No water. Not good. Not bad. Not idle. He was poor. She was rich. It was difficult. Was he clever? Was she idle? Was it pretty? A young crow. A timid bird. An eloquent jackdaw. The crow was lazy. The jackdaw was active. The rose was beautiful. The book was difficult. The boy was vain. The girl was pretty. The water was bad. The bread was new. His horse was useful. His brother is clever and diligent. His father is just and generous. His mother is kind and good.

27.

Μέγας, μεγάλη (ἄλη), μέγα, great, large, grand.

Μέλας, μέλαινα, μέλαν, black, dark.

Πολύς, πολλή, πολύ, much.

Πολὺς ἄρτος. Γυνὴ μέλαινα. Ἔργον μέγα. Ὁ κόραξ μέλας ἐστὶ. Ὁ ἀνὴρ λόγιός ἐστι. Δείλος οὐκ εἶ. Πτωχὸς οὐκ εἶ. Πλούσιος οὐκ εἶ. Ἡ μυρσίνη καλὴ οὐκ ἦν. Ὁ ἄρτος κακὸς οὐκ ἦν. Ὁ οἶνος ὠραῖος οὐκ ἦν. Ὁ κόραξ νέος οὐκ ἦν. Ὁ κολοῖς λόγιος οὐκ ἦν. Ἦν ἡ γυνὴ καλή; Ἦν ὁ ἀνὴρ γενναῖος; Ἦν τὸ χωρίον ἀργόν; Ἦν τὸ ὄριον οὐκ ἐστὶ. Ἦν ὁ ἄρτος οὐκ ἐστὶ;

REM.—Ἔστι, when immediately preceded by οὐκ, takes the accent on the first syllable. (See Rem. Ex. 19.)

28.

Μακρός, ἄ, όν, long.

Ἀκρος, α, ον, high.

Τροχᾶλός, ἦ, όν, round.

A high house. A long knife. A round table. The large myrtle. The black wine. The field is long. The house is large and high. My round table. Thou art wise, vain thou art not. You are not pretty. His brother was not poor. His sister was not rich. The man was not honest. My mother was not indulgent. The book was not difficult. The house was not high. The sword was not long. The horse is not black. He is not vicious. She is not handsome. It is not large. Is it fresh? There is no wine. Is there no knife?

29.

Τίς; (*masc. and fem.*), who? which?

Τί; (*neut.*), what? which?

Όλος, οἶα, όλον, what a! what a lovely! what a magnificent!

Τίς εἶ; Τί εἶ; Τίς ἔστι; Τί ἔστι; Τίς ἦν; Τί ἦν; Τίς ἐστι μέγας; Τί ἐστι μακρόν; Τίς ἐστι ὁ ἀνὴρ; Τί ἐστι ἡ γυνή; Τίς λόγιός ἐστι; Τί ἄκρον ἐστί; Τίς αἰσχρὸς ἐστι; Τί τροχᾶλόν ἐστι; Τίς ἦν ἡ γυνή; Τί ἦν μέλαν; Τίς ἦν ἀργός; Τί ἦν ἀργόν; Τίς ἦν ὁ πατήρ αὐτοῦ; Τί ἦν ὁ ἀδελφὸς αὐτοῦ; Ὡ οἶος κόραξ! Ὡ οἶα γυνή! Ὡ οἶον ῥόδον!

REM.—Τίς and τί used interrogatively retain the acute accent before another word, but under other circumstances these particles are enclitics. (See Rem. Ex. 5.)

30.

Λίων (ὁ), a lion.

Λέαινα (ἡ), a lioness.

Ἐλέφας (ὁ), an elephant.

A large elephant. A terrible lioness. A generous lion. Who is rich? What is bad? Who is pretty?

What is handsome? Who is amiable? What is ripe? Who is clever? What is a jackdaw? What is the man? Who was active? What was ferocious? Who was handsome? Who was poor? Who was vile and ferocious? Who was rich and wise? Who was just and generous? What was difficult? What was good and new? What art thou? Who was he? What was he? Which is it? Who is she?

31.

Ἀλέξανδρος (ὁ), Alexander.

Πλάτων (ὁ), Plato.

Αἰσχύλος (ὁ), Æschylus.

Σεμίραμις (ἡ), Semiramis.

Δεινὴ ἦν ἡ λέαινα. Γενναῖος ἦν ὁ λέων. Μέγας ἦν ὁ ἑλέφας. Μάταιος ἦν ὁ κολοιός. Ἀγαθός ἐστι καινὸς ἄρτος. Καλός ἐστι ἵππος μέλας. Κόραξ ὄρνις σοφὸς οὐκ ἔστι. Βιβλίον μογερὸν χρηστὸν οὐκ ἔστι. Εἰ οἶνος καινός ἐστιν, ἀγαθὸς οὐκ ἔστι. Εἰ ἵππος δειλὸς ἐστὶ, κακός ἐστι. Εἰ χωρεῖον ἀργόν ἐστι, καλὸν οὐκ ἔστι. Τίς ἦν Σεμίραμις; Τίς ἦν Αἰσχύλος; Πλάτων εἶ; Μέγας ἦν ὁ Ἀλέξανδρος.

REM.—The article is sometimes used as a mark of distinction with proper names.

32.

Νίκη (ἡ), a victory

Ὀρμή (ἡ), an enterprise.

Ὀπλον (τό), a weapon.

Χρῶμα (τό), a colour.

The weapon was terrible. The colour was black. The victory was great. The enterprise was difficult. The horse was not sagacious. The lioness was not ferocious. The crow was not timid. The elephant was not young. The jackdaw was not black. The bread was not good. The water was not fresh. The wine was not bad. The table was not round. Thou art not

Plato. Art thou Æschylus? Alexander was wise and generous. Semiramis was just and good. O, what a lovely colour! O, what a magnificent weapon!

33.

Βασιλεύς (ὁ), a king.
 Βασίλισσα (ἡ), a queen.
 Φιλόσοφος (ὁ), a philosopher.
 Ποιητής (ὁ), a poet.

Ἄλεξανδρος ὁ βασιλεύς. Σεμίραμις ἡ βασίλισσα. Πλάτων ὁ φιλόσοφος. Αἰσχύλος ὁ ποιητής. Βασίλισσα νέα καὶ καλή. Ἡ βασίλισσα γενναία καὶ χαρίεσσα. Ἡ βασίλισσα σοφὴ ἐστὶ καὶ δικαία. Εἰ βασίλισσα δεῖλη ἐστὶ, χρηστὴ οὐκ ἔστι. Βασιλεὺς δειλός. Ὁ βασιλεὺς αἰσχυρός. Μάταιος ἦν ὁ βασιλεὺς. Εἰ πτωχὸς ὁ βασιλεὺς ἐστὶ, χρηστὸς οὐκ ἔστι. Φιλόσοφος εἶ. Ποιητής ἐστὶ. Ὁ ἀδελφός μου φιλόσοφος οὐκ ἔστι. Σοφὸς ἦν Πλάτων. Δεινὸς ἦν Ἄλεξανδρος ὁ βασιλεὺς. Δόγιος ἦν Αἰσχύλος ὁ ποιητής. Μεγάλῃ ἦν Σεμίραμις ἡ βασίλισσα. Ὡ βασίλισσα! εἶ γενναία καὶ ἀγαθή.

REM.—The noun naming the rank or quality of any person is placed last, with the article before it.

34.

Ὅμηρος (ὁ), Homer.
 Κροῖσος (ὁ), Cræsus.
 Σωκράτης (ἄτης) (ὁ), Socrates.
 Κλεόπατρα (ἡ), Cleopatra.

King Cræsus. The poet Homer. The philosopher Socrates. Queen Cleopatra. A great king. A good queen. A poor poet. A rich philosopher. The king your father. My brother the poet. Your sister the queen. Art thou Cræsus? Is she Cleopatra? What was he? Homer was a great poet. Cræsus was a rich king. Cleopatra was not an amiable woman. Socrates was a poor, but an honest man. Alexander was a great and a good king.

Semiramis was a wise and a just queen. If Plato was eloquent, Socrates was upright. O Cleopatra! thou art vain.

35.

Ἡδύς, εἶα, ύ, pleasant, delightful, charming.

Γλυκύς, εἶα, ύ, sweet, agreeable, delicious.

Ὀξύς, εἶα, ύ, sharp, quick, rapid, swift.

Βαθύς, εἶα, ύ, deep.

Ὀξύς ὄρνις. Μυρσίνη γλυκεῖα. Ὑδωρ βαθύ. Βαθύ ἐστὶ τὸ ὕδωρ. Τὸ χρῶμα ἡδύ ἐστὶ. Τί χρῶμα ἡδύ ἐστι; Τὸ ὄπλον ὀξύ ἐστὶ. Τί ὄπλον ὀξύ ἐστι; Ἡ ὀρμη οὐκ ἦν ἡδεῖα. Ὁ ἵππος ὀξύς οὐκ ἦν. Τὸ χωρίον αὐτοῦ ἡδύ ἐστὶ. Ἡ φωνή αὐτοῦ γλυκεῖα ἐστὶ. Ἡ εὐωχία ἦν ἡδεῖα. Ὁ ἄρτος ἦν ἡδύς καὶ ἀγαθός. Πιοιτῆς ἡδύς ἦν ὁ Αἰσχύλος. Γλυκύς ἦν ὁ ἄρτος, καὶνός γάρ ἦν. Ἡδύς ἦν ὁ οἶτος, ὠραῖός γάρ ἦν. Γλυκὺ ἦν τὸ ὕδωρ, ἀγαθὸν γάρ ἦν. Τὸ φάσγανον μου χρηστόν ἐστιν, ὀξύ γάρ ἐστι. Ὡ οἶα φωνή! Χρῶμα χρηστόν ἐστιν ὁ μέλας.

REM.—The article is used in Greek with names of virtues, vices, colours, and some nouns, taken in a general sense, as τὸ πῦρ, *fire*, τὸ ὕδωρ, *water*. Also with names of countries, as ἡ Ἀσία, *Asia*.

36.

Μῆλον (τό), an apple.

Βότρυς, (ός), a grape, a bunch of grapes.

Ἀνεμώνη (ή), a wind-flower, anemone.

Ἄνθος (τό), a flower.

A delightful enterprise. A pleasant and agreeable colour. The rose is sweet. The apple is pretty. The anemone is a charming flower. The bunch of grapes is handsome. The flower is beautiful. The apple was sweet, for it was ripe. The bunch of grapes was delicious, for it was fresh. The hyacinth is charming, for the colour is beautiful. An elegant anemone, and a delicious rose. A graceful hyacinth, and a handsome myrtle. O flower! thou art beautiful. O, what a magnificent anemone!

37.

Εὐτολμος (ὁ, ἡ), *neut. on*, bold, daring, fearless.

Ἐλεήμων (ὁ, ἡ), *neut. on*, merciful, compassionate.

Ἀκανθώδης (ὁ, ἡ), *neut. ὦδες*, thorny, covered with thorns.

Ἀηδής (ὁ, ἡ), *neut. ἐς*, disagreeable, unpleasant, harsh.

Μήτηρ ἐλεήμων. Πατήρ ἐλεήμων. Χωρίον ἀκανθῶδες.
 Ὁ παῖς εὐτολμος. Ἡ παῖς εὐτολμος. Ὁ βότρυς ἀηδής ἐστι.
 Ὁ οἶνος ἀηδής ἐστι. Τὸ ὕδωρ ἀηδής ἐστι. Ἡ ὄρμη ἀηδής ἦν.
 Τὸ ἔργον ἀηδής ἦν. Εἰ χωρίον ἀκανθῶδες ἐστι, χρηστὸν οὐκ
 ἐστι. Ἀλέξανδρος ὁ βασιλεὺς ἦν εὐτολμος. Κλεόπατρα ἡ
 βασίλισσα ἦν ἐλεήμων. Ὁ κολοῖδς ὄρνις ἀηδής ἐστι. Ὁ
 μέλας χρῶμα ἀηδής ἐστι. Ἡ ἀνεμώνη ἄνθος γλυκύ ἐστιν.
 Ἡ φωνὴ αὐτοῦ ἀηδής ἦν. Αἰσχύλος ἦν ποιητὴς εὐτολμος.
 Ἀηδής ἦν ὁ ἄρτος.

REM.—Adjectives generally have three terminations, but some have two only, one for the masculine and feminine, and another for the neuter. These usually end in *ος* or *ων*, and have *ον* for the neuter, or in *ης* with *ες* for the neuter.

38.

Τίμιος, *ία, on*, honourable, estimable, commendable.

Αὔστηρός, *ον*, haughty, repulsive, severe.

Δυστυχής, *ἐς*, miserable, wretched, indigent.

Εὐσεβής, *ἐς*, pious.

A repulsive voice. A field covered with thorns. The king is haughty. My father is a brave man. My mother is a fearless woman. My brother is a bold boy. My sister is a daring girl. Your father is severe, but just. The enterprise was shameful. The deed was disgraceful. My poor and wretched brother. Art thou pious? If thou art pious, thou art estimable. Your horse is miserable and vile. Your house is poor and wretched. My mother is amiable, for she is pious. Socrates was a pious philosopher. You are commendable, for you are industrious. Cræsus was haughty, for he was rich. The book is estimable, for it is good. The queen is estimable, for she is merciful. Alexander was commendable, for he was a just and brave king.

39.

Εἰμί (enclitic), I am.

Εἰ καί, even if, though.

Πᾶς πᾶσα, πᾶν, each, every, all.

Οὗτος, αὕτη, τοῦτο, this.

Ἵπκινθος οὗτος. Μυρσίνη αὕτη. Ῥόδον τοῦτο. Ὁ ἵππος οὗτος μέλας ἐστί. Ἡ νίκη αὕτη μεγάλη ἐστί. Τὸ ἄνθος τοῦτο καλόν ἐστι. Δυστυχῆς εἰμι. Κροῖσός εἰμι; Ἐλεήμων εἰμι καὶ δεῖλος. Ποιητὴς οὐκ εἰμί. Τίς εἰμι; Αὐστηρὸς εἰμι; Τίς οὗτός ἐστιν; Φιλόσοφος αὐστηρὸς ἦν ὁ Πλάτων. Ὁ λέων θηρίον ἐλεῆμον καὶ γενναῖον ἐστί. Πᾶν ὕδωρ οὐ βαθύ ἐστί. Πᾶς βασιλεὺς οὐ μέτριός ἐστί. Πᾶσα βασίλισσα οὐκ ἐλεήμων ἐστί. Πᾶν βιβλίον οὐ μογερόν ἐστί. Τὸ φάσγανον κακόν ἐστιν, εἰ καὶ ὀξύ. Ὁ ἀνὴρ γενναῖός ἐστιν, εἰ καὶ πτωχός. Τὸ χωρίον ἀγαθόν ἐστιν, εἰ καὶ ἀκανθῶδες. Ὁ βότρυς γλυκύς ἐστιν, εἰ καὶ ὠραῖος οὐκ ἔστι.

REM.—Εἰμί being an enclitic of two syllables, the accent is subject to the same variations as that of ἐστί, but εἰμί does not take the accent on the first syllable. (See Rem. Ex. 27.)

40.

*Ἄνθρωπος (ὁ, ἡ), a human being, a man, a woman.

Σῶον (τό), a living creature, an animal, a beast.

Θηρίον (τό), a wild-beast, an animal, a brute.

Θνητός, ἡ, όν, mortal, perishable.

This house, this table, and this knife. This bunch of grapes is delicious. This anemone is charming. This rose is beautiful. What is this? Man is mortal. What am I? I am wretched and vile. Am I vain? I am not ferocious. If I am not rich, thou art not handsome. I am no philosopher. Every living creature is mortal. The lion is a generous brute. The horse is a sagacious beast. Every crow is black. All wine is not sweet. Every victory is not grand. The man is not vile, even if wretched. The boy is vain, though clever. This wine is good, though new.

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41.

Σθένος (τό), strength.

Σθενᾶρός, ἄ, ὄν, strong, robust, vigorous.

Ἀσθένεια (ή), weakness, infirmity, illness.

Ἀσθενής, ἑς, weak, feeble, infirm.

Ὁ παῖς σθεναρός. Ἡ παῖς ἀσθενής. Ὁ λέων, θηρίον σθεναρὸν καὶ γενναῖον. Τὸ ζῶον τοῦτο ἀσθενές ἐστι. Πᾶν θηρίον οὐ σθεναρὸν ἐστι. Πᾶς φίλοςοφος οὐκ εὐσεβής ἐστι. Πᾶς ὄρνις οὐ μέλας ἐστί. Πᾶσα φωνή οὐχ ἡδεῖα ἐστι. Ἡ ἀσθένεια αὐτοῦ μεγάλη ἐστί. Ὁ παῖς σοφός ἐστιν, εἰ καὶ νέος. Ὁ ἄρτος κακός ἐστιν, εἰ καὶ καινός. Τὸ σθένος αὐτοῦ οὐ μέγα ἐστί. Ἡ Σεμίραμις ἦν γυνή σθεναρα. Ἡ Κλεόπατρα ἦν γυνή ἀσθενής. Ἡ βασίλισσα δυστυχής ἦν, ἀσθενής γὰρ ἦν. Ὁ βασιλεὺς εὐτολμος ἦν, σθεναρὸς γὰρ ἦν. Ἡ ἀσθένεια σου τὸ σθένος μου ἐστι.

REM.—When two or more enclitics come together, they throw back their accents upon each other.

42.

Πινάκιον (τό), a tablet.

Μέρος (τό), a part, a portion.

Περίοδος, (ὅ), a circuit, a globe,
a map.

Ποταμός (ὅ), a river.

Πάρδαλις (ή), a panther, a leopard.

Καρπός (ὅ), fruit, a result.

A good portion. A bad part. A large tablet. A useful map. Man is compassionate. Illness is not pleasant. This river is deep. This man is infirm. This apple is ripe and sweet. Your brother is not robust. My sister is feeble. Your horse is weak. Work and strength. Poor and wretched man! The panther is a ferocious animal. The grape is a delicious fruit. A feeble man is timid. A vigorous man is bold. Every enterprise is not commendable. Every knife is not sharp. Man is mortal, even if rich and great. The water is not sweet, even if it is fresh. The weapon is good, for it is sharp. The elephant is useful, for he is strong and sagacious. O, what a magnificent brute!

43.

Εὐδαίμων, <i>ον</i> , happy, fortunate.	Ὑπερήφανος, <i>ον</i> , proud.
Ἐνδοξος, <i>ον</i> , glorious, renowned.	Ἀτιθάσσευτος, <i>ον</i> , implacable.
Ἀλκίμος, <i>ον</i> , powerful.	Ἀφθονος, <i>ον</i> , abundant.

Ἄνῃς εὐδαίμων. Γυνή εὐδαίμων. Ζῶν εὐδαιμον. Ὁ οἶνος ἄφθονός ἐστι. Ἡ εὐωχία ἄφθονός ἐστι. Τὸ ὕδωρ ἄφθονόν ἐστι. Ὑπερήφανος εἶ. Εἰ ὑπερήφανος εἶ, ἀτιθάσσευτος εἶ. Εὐδαίμων εἶ; Ὁ καρπὸς ἦν ἔνδοξος. Τὸ ἔργον ἦν ἔνδοξον. Ἐνδοξος ἦν ἡ νίκη. Ὁ Ὅμηρος ἦν ποιητὴς ἔνδοξος. Ὁ Σωκράτης ἦν φιλόσοφος ἔνδοξος. Ὁ Λέων θηρίον ἄλκιμον ἐστι. Ἡ πάρδαλις, θηρίον ἄλκιμον καὶ δεινόν. Ὁ ἐλέφας, ζῶν ἄλκιμον καὶ χρηστόν. Ἡ Κλεόπατρα, βασίλισσα ὑπερήφανος καὶ ἀτιθάσσευτος. Ὁ Ἀλέξανδρος, βασιλεὺς ὑπερήφανος καὶ ἀτιθάσσευτος. Πᾶς ἄνθρωπος οὐκ εὐδαίμων ἐστίν, εἰ καὶ πλούσιος καὶ μέγας. Ὁ ἀδελφὸς αὐτοῦ εὐδαίμων ἐστὶ, μέγας γάρ ἐστι καὶ ἄλκιμος. Εὐδαίμων εἰμι, εἰ καὶ πτωχὸς καὶ δυστυχής.

44.

Φρόνιμος, <i>ον</i> , prudent.	Ἀφᾶνης, <i>ές</i> , obscure.
Ἀφρων, <i>ον</i> , imprudent.	Εὐρύς, <i>εἶα, ύ</i> , broad, vast.
Εὐγενής, <i>ές</i> , noble, illustrious.	Δριμύς, <i>εἶα, ύ</i> , fierce.

A fierce man. A fierce woman. A fierce animal. The river is broad. The enterprise is vast. The field is vast. The river is broad and deep. Every map is useful. All fruit is pleasant. Every tablet is not round. This man is fierce and implacable. Your father was not an obscure man. The deed was obscure. Every river is not broad. All water is not sweet. You are poor and industrious. I am poor and indigent. My mother was an obscure, but an intelligent woman. My father was a noble and honourable man. Æschylus was an obscure poet. Cræsus was a rich, but not a wise king. The lioness is a fierce and powerful animal. The panther is a fierce and terrible brute. The rose is a sweet and beautiful flower. Alex-

ander was a great and noble king. Semiramis was a brave and estimable queen. Socrates was a prudent man and a pious philosopher. Cleopatra was a beautiful woman, but an imprudent queen.

45.

Ζωγράφος (ἄφος) (ὁ), a painter.	Προφήτης (ὁ), a prophet.
Στρατηγός (ὁ), a general.	Ἄναξ (ὁ), a prince.
Ῥήτωρ (ὁ), an orator.	Εἶναι, to be.

Ἡ βασίλισσα καὶ ὁ ἄναξ. Ὁ ζωγράφος καὶ ὁ ποιητής. Ὁ ποταμὸς οὐκ εὐρύς ἐστι. Ὁ καρπὸς οὗτος γλυκὺς καὶ ἡδύς ἐστι. Ὁ περίοδος οὗτος ἀγαθός ἐστι. Τὸ πινάκιον τοῦτο χρηστὸν ἐστι. Ἡ ὁρμὴ αὕτη φρόνιμός ἐστι. Ὁ ἄναξ ἀνὴρ φρόνιμός ἐστι. Προφήτης εὐσεβὴς καὶ σοφός. Στρατηγός εὐτολμος καὶ ἐλεήμων. Ζωγράφος εὐγενὴς καὶ μέγας. Ῥήτωρ λόγιος καὶ σθεναρός. Ἀγαθός ἐστι, ἐργαστικὸς εἶναι. Σοφός ἐστι, φρόνιμος εἶναι. Καλός ἐστι, ἐλεήμων εἶναι. Ὁ προφήτης εἰμὶ. Ῥήτωρ οὐκ εἰμὶ. Ὁ ἀδελφὸς αὐτοῦ στρατηγός ἐστι. Τίς εἶ; Ζωγράφος εἶ; Πᾶν ζῶον θνητὸν ἐστι. Πᾶς ἄναξ οὐκ εὐδαίμων ἐστὶ. Πᾶσα εὐωχία οὐκ ἄφρονός ἐστι. Ὁ λέων θηρίον δριμὺ καὶ δεινόν ἐστι. Ὁ ἵππος ζῶον χρηστὸν καὶ καλόν ἐστι. Ὡοῖον ζῶον!

46.

Ἀσσύριος (ὁ), an Assyrian (<i>masc.</i>)	Αἰγυπτία (ἡ), an Egyptian (<i>fem.</i>)
Ἀσσυρία (ἡ), an Assyrian (<i>fem.</i>)	Μακεδών (ὁ), Macedonian, a Macedonian (<i>masc.</i>)
Αἰγύπτιος (ὁ), Egyptian, an Egyptian (<i>masc.</i>)	Ταμίας (ὁ), a dictator.

The Macedonian prophet. The Assyrian poet. The Egyptian dictator. Every fierce animal. Every animal is not fierce. This animal is not fierce. Every prince. Every fortunate prince. Every prince is not fortunate. Is this prince happy? Alexander was a Macedonian. Semiramis was an Assyrian. Cleopatra was an Egyptian. To be poor is unpleasant. It is agreeable to be rich.

To be generous is amiable. The lioness is ferocious. The ferocious lioness. The lioness is a ferocious wild beast. The lion is a powerful, but a generous brute. A fierce panther is a terrible animal. Semiramis the Assyrian, was a brave woman and a noble queen. Cleopatra the Egyptian, was not a fortunate queen.

47.

Ἀπελλῆς (ὁ), Apelles.

Δημοσθένης (ὁ), Demosthenes.

Ἰσαίας (ὁ), Isaiah.

Γάγγης (ὁ), the Ganges.

Νεῖλος (ὁ), the Nile.

Ἑβρος (ὁ), the Hebrus.

Ἀπελλῆς ὁ ζωγράφος. Ἰσαίας ὁ προφήτης. Δημοσθένης ὁ ῥήτωρ. Ὁ Νεῖλος ποταμὸς Αἰγυπτίος ἐστὶ. Ὁ Ἑβρος ποταμὸς ὁξὺς ἐστὶ. Ἐνδοξὸς ἐστὶ. Εὐγενὴς εἶ. Ἀφρων εἰμί. Ἀνὴρ πτωχὸς δυστυχὴς ἐστὶ. Βασιλεὺς ἀσθενὴς οὐκ εὐδαίμων ἐστὶ. Ζῶν ἀσθενὴς δυστυχὴς ἐστὶ. Γυνὴ ματαία οὐκ εὐδαίμων ἐστὶ. Πᾶς στρατηγὸς οὐ σοφὸς ἐστὶ. Πάρδαλις δριμεῖα. Πᾶσα πάρδαλις δριμεῖα ἐστὶ. Πᾶν ἔργον οὐκ ἔνδοξόν ἐστὶ. Πᾶς ζωγράφος οὐκ ἐργαστικός ἐστὶ. Ὁ προφήτης μάταιος. Ἡ δεῖλη Αἰγυπτία. Ἀπελλῆς ἦν ζωγράφος εὐγενὴς. Ἰσαίας ἦν προφήτης μέγας. Δημοσθένης ἦν ῥήτωρ τίμιος, ἐργαστικός γὰρ ἦν.

48.

Ξεῦξις (ὁ), Xeuxis.

Κικέρων (ὁ), Cicero.

Περδίκκας (ὁ), Perdiccas.

Ἐπαμεινώνδας (ὁ), Epaminondas.

Ἰσοκράτης (ἄτης) (ὁ), Isocrates.

Σύλλας (ὁ), Sylla.

Isocrates the orator. General Epaminondas. Sylla the dictator. Perdiccas the Macedonian. Xeuxis was a renowned painter. Cicero was a great orator. The renowned poet Homer. Who is renowned? Who is a poet? Which is the orator? What is a dictator? Was the victory glorious? Was the deed honourable? Was the enterprise commendable? To be lazy is shameful.

My brother is infirm. Your father, the general, is not strong. The black horse is vigorous. This wine is black, but it is good. The apple is large, but it is ripe. The bread is new, but is infamous. The repast was abundant, but it was disagreeable. A prudent prince is an estimable man. A wise queen is an estimable woman. A proud man is not a good general. An imprudent king is not a happy man. Every man is not vile, though poor and indigent. If a man is infirm, he is miserable, even if rich and great.

49.

Πόλεμος (ὁ), war.
 Ἡσυχία (ἡ), peace.
 Κρυμός (ὁ), cold.
 Θέρμη (ἡ), heat.

Πονηρία (ἡ), evil.
 Ἀγαθόν (τό), good.
 Πενία (ἡ), poverty.
 Πλοῦτος (ὁ), wealth.

Δεινός ἐστὶν ὁ πόλεμος. Ἐλεήμων ἐστὶν ἡ ἡσυχία. Τίμιόν ἐστὶ τὸ ἀγαθόν. Ἀτιθάσσευτός ἐστιν ἡ πονηρία. Ἠᾶς ἄνθρωπος πλούσιος οὐκ ἄλκιμός ἐστι. Ἠᾶν ἄνθος οὐ καλόν ἐστι. Ἠᾶσα ὄρμη οὐ τιμία ἐστί. Ἠᾶσα βασίλισσα οὐ φρόνιμός ἐστι. Ὁ κρυμός ὄξύς ἐστι. Ἡ θέρμη δριμεῖά ἐστι. Πονηρία μεγάλη ἐστὶν ὁ πόλεμος. Ὁ παῖς εὐτολμος ἐστὶν, εἰ καὶ νέος. Ἡ παῖς ἀργή ἐστὶν, εἰ καὶ σοφή. Ὁ κρυμός οὗτος ἀηδής ἐστι. Ἡ θέρμη αὕτη ἡδεῖά ἐστι. Εὐγενής πενία οὐκ αἰσχυρά ἐστι. Γενναῖος πλοῦτος ἐλεήμων ἐστί. Ὁ πόλεμος τίμιός ἐστιν, εἰ δίκαιός ἐστι. Ἡ ἡσυχία αἰσχυρά ἐστὶν, εἰ ἄφρων ἐστί. Ὁ οἶκος μου χρηστός ἐστι, μέγας γάρ ἐστιν. Ἡ τράπεζα αὕτη χαρίεσσά ἐστι, τροχαλὴ γάρ ἐστιν. Τὸ βιβλίον τοῦτο χρηστόν ἐστι καὶ οὐ μογερόν. Τὸ χωρίον αὐτοῦ ἀγαθόν ἐστὶν, εἰ καὶ ἀκανθώδες. Οὐκ ἀνὴρ γενναῖος ἦν Σύλλας ὁ ταμίας.

REM.—The words are arranged in the Greek sentence according to the order of their importance, the most emphatic word being generally placed first.

To be generous is amiable. The lioness is ferocious. The ferocious lioness. The lioness is a ferocious wild beast. The lion is a powerful, but a generous brute. A fierce panther is a terrible animal. Semiramis the Assyrian, was a brave woman and a noble queen. Cleopatra the Egyptian, was not a fortunate queen.

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Ἀπελλῆς (ὁ), Apelles.

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Ἀπελλῆς ὁ ζωγράφος. Ἰσαΐας ὁ προφήτης. Δημοσθένης ὁ ῥήτωρ. Ὁ Νεῖλος ποταμὸς Αἰγυπτίος ἐστὶ. Ὁ Ἑβρος ποταμὸς ὁξὺς ἐστὶ. Ἐνδοξὸς ἐστὶ. Εὐγενὴς εἶ. Ἀφρων εἰμί. Ἀνὴρ πτωχὸς δυστυχὴς ἐστὶ. Βασιλεὺς ἀσθενὴς οὐκ εὐδαίμων ἐστὶ. Ζῶν ἀσθενὴς δυστυχὴς ἐστὶ. Γυνὴ ματαία οὐκ εὐδαίμων ἐστὶ. Πᾶς στρατηγὸς οὐ σοφὸς ἐστὶ. Πάρδαλις δριμεῖα. Πᾶσα πάρδαλις δριμεῖα ἐστὶ. Πᾶν ἔργον οὐκ ἔνδοξόν ἐστὶ. Πᾶς ζωγράφος οὐκ ἐργαστικός ἐστὶ. Ὁ προφήτης μάταιος. Ἡ δεῖλη Αἰγυπτία. Ἀπελλῆς ἦν ζωγράφος εὐγενὴς. Ἰσαΐας ἦν προφήτης μέγας. Δημοσθένης ἦν ῥήτωρ τίμιος, ἐργαστικὸς γὰρ ἦν.

48.

Ξεῦξις (ὁ), Xeuxis.

Κικέρων (ὁ), Cicero.

Περδίκκας (ὁ), Perdiccas.

Ἐπαμεινώνδας (ὁ), Epaminondas.

Ἰσοκράτης (ἄτης) (ὁ), Isocrates.

Σύλλας (ὁ), Sylla.

Isocrates the orator. General Epaminondas. Sylla the dictator. Perdiccas the Macedonian. Xeuxis was a renowned painter. Cicero was a great orator. The renowned poet Homer. Who is renowned? Who is a poet? Which is the orator? What is a dictator? Was the victory glorious? Was the deed honourable? Was the enterprise commendable? To be lazy is shameful.

52.

Ἀφρονέστερος, ἔρα, ον, more imprudent.	Εὐρύτερος, ἔρα, ον, broader, more vast.
Φρονιμώτερος, ἔρα, ον, more prudent.	Πλουσιώτερος, ἔρα, ον, richer.
Βαθύτερος, ἔρα, ον, deeper.	Σοφώτερος, ἔρα, ον, wiser, more intelligent.

REM.—Some adjectives have irregular comparatives, as ἀγαθός, "good;" ἀμείνων, "better." Some form their comparative in ιων, as κακός, "bad;" κακίων, "worse:" but generally, the comparative is formed by adding τερος to the root of the positive, as βαθύς, "deep;" βαθύτερος, "deeper:" ο being changed into ω when preceded by a short syllable, as σδφός, σοφώτερος. Adjectives, however, in ων form the comparative by adding εστερος to the neuter, as ἀφρων, ἀφρονέστερος. (See Appendix.)

Better bread. A pleasanter repast. A prettier animal. A wiser boy. A more intelligent girl. A more sagacious animal. A richer king. A handsomer queen. A more prudent enterprise. A more imprudent act. A deeper and broader river. A vaster field. The more beautiful woman. He is a wicked boy. She is a worse girl. This is a prettier book. Richer than Cræsus. Deeper than the Hebrus. Broader than the Nile. More imprudent than wise. More prudent than generous. Prettier than a rose. Wine is better than water.

53.

Ἀριστος, ἴστη, ον, best, most amiable, very good.	Μέγιστος, ἴστη, ον, largest, greatest.
Κάκιςτος, ἴστη, ον, worst, most wicked, very bad.	Ἡδιστος, ἴστη, ον, pleasantest, most delightful, very charming.
Κάλλιστος, ἴστη, ον, prettiest, handsomest, very beautiful.	Ἐνδοξότατος, τάττη, ον, most glorious, very renowned.

Ὁ ἄριστος ἀγαθός. Ὁ ἄριστος ἀμείνων. Ὁ ἄριστος ἄριστος. Ἡ ὀρμη κακή. Ἡ ὀρμη κακίων. Ἡ ὀρμη κακίστη. Τὸ χρῶμα καλόν. Τὸ χρῶμα κάλλιον. Τὸ χρῶμα κάλλιστον. Ὁ ἀνὴρ μέγιστος. Ἡ γυνὴ μεγίστη. Τὸ ζῶον μέγιστον. Οἶνος ἡδιστος. Εὐωχία ἡδίστη. Ἰδωρ ἡδιστον. Ποιητὴς ἐνδοξότατος ἦν ὁ Ὅμηρος. Καρπὸς ἡδιστός ἐστιν

ὁ βότρυς ὠραῖος. Φιλόσοφος ἐνδοξότατος ἦν ὁ Σωκράτης. Τὸ ὄπλον ἀριστόν ἐστιν ὁ σίδηρος. Ὁ Δημοσθένης ἦν ἐήτως ἐνδοξότατος. Ὁ οἶνος ὁ ἡδιστός ἐστιν ὁ μέλας. Ζωγράφος ἐνδοξότατος ἦν ὁ Ἀπελλής.

54.

Σοφώτατος, τᾷτη, ον, wisest, most intelligent, very sagacious.	Εὐρύτατος, τᾷτη, ον, broadest, vastest, very broad.
Πλουσιώτατος, τᾷτη, ον, rich- est, very rich.	Βαθύτατος, τᾷτη, ον, deepest, very deep.
Φρονιμώτατος, τᾷτη, ον, most prudent, very prudent.	Ἀφρονέστατος, τᾷτη, ον, most imprudent, very imprudent.

REM. Some adjectives have irregular superlatives, as ἀγαθός, "good;" ἀριστος, "best;" some make the superlative in ἴστος, as κακός, "bad;" κάκιστος, "worst:" but generally, the superlative is formed by adding τᾷτος (but if in ων, εστᾷτος) to the root of the positive, as in the foregoing examples. (See Appendix.)

An intelligent boy. A most intelligent boy. A sagacious horse. A more sagacious horse. A most sagacious horse. A clever girl. A cleverer girl. A very clever girl. A rich man. The richest man. A prudent prince. A most prudent prince. A most imprudent king. A most imprudent queen. The broadest and deepest river. The largest farm. Cræsus was the richest king. Epaminondas was a most prudent general. Cleopatra was a most imprudent queen. I am rich. He is richer. Thou art richest.

55.

Ἀνὴρ ἐλεημονέστερος. Γυνὴ ἐλεημονεστέρα. Σῶν ἐλεημονέστερον. Ὁ σίδηρος ὀξύτερος. Ἡ φωνὴ ὀξύτερα. Τὸ φάσγανον ὀξύτερον. Πατήρ δικαιοτέρος. Μήτηρ εὐσεβεστέρα. Βιβλίον τιμιώτερον. Κολοῖος μελάντερος ἢ κόραξ. Ῥήτωρ λογιώτερος ἢ Ἰσοκράτης. Ἀνὴρ δυστυχέστερος ἢ εἰμι. Βασίλισσα μετριώτερα ἢ Κλεόπατρα. Ὑδωρ γλυκύτερον ἢ οἶνος. Γυνὴ εὐγενεστέρα ἢ Σεμίραμις. Ἀναξπτωχότερος ἢ φιλόσοφος. Γυνὴ ἦν ἀνὴρ ἀσθενεστέρα ἴστι

καὶ δειλοτέρα. Λέαινα ἢ πάρδαλις ἀλκιμωτέρα ἐστὶ καὶ δεινότερα. Ἔργον εὐγενές ἢ νίκη μεγάλη ἐνδοξότερόν ἐστι. Καλλίων ἢ ὁ ὑάκινθος. Ἡδίων ἢ οἶνος. Ἀμείνων πτωχὸς εἶναι ἢ ἄφρων. Ἀμείνων στρατηγὸς ἀγαθὸς εἶναι, ἢ βασιλεὺς δεῖλος.

56.

More delicious wine. A more agreeable repast. Sweeter water. Pleasanter fruit. A more delightful voice. A more charming colour. The handsome house. The prettier table. The more beautiful farm. A nobler man. A more illustrious lady. A more noble animal. Richer than a prince. Poorer than Homer. More compassionate than a woman. Sharper than a sword. Blacker than a crow. Apelles was a better painter than Xeuxis. Socrates was a more pious philosopher than Plato. Croesus was richer than Alexander. Demosthenes was more eloquent than Cicero. An elephant is more powerful than a lion. An anemone is a prettier flower than a hyacinth. It is more prudent to be just than generous.

57.

Ἀνὴρ τίμιος. Ἀνὴρ τιμιώτερος. Ἀνὴρ τιμιώτατος. Γυνὴ χαρίεσσα. Γυνὴ χαριεστέρα. Γυνὴ χαριεστάτη. Χωρίον ἀκανθῶδες. Χωρίον ἀκανθωδέστερον. Χωρίον ἀκανθωδέστατον. Εὐσεβής εἰμι. Εὐσεβέστερος εἶ. Εὐσεβέστατός ἐστιν. Ὁ οἶνος γλυκύτατος. Ἡ εὐωχία ἀφθονωτάτη. Τὸ ὕδωρ ἀηδέστατον. Ἡ σχολὴ αἰσχίστη ἐστίν. Ὁ καρπὸς οὗτος ὠραιότατός ἐστιν. Ἡ θέρμη αὕτη ἀηδιστάτη ἐστὶ. Τοῦτο τὸ φάσγανον ὀξύτερόν ἐστι. Χρῶμα μελάντατον καὶ ἀηδέστατον. Πόλεμος ἀφρονέστατος καὶ δυστυχέστατος. Φωνὴ ὀξύτατη καὶ ἀηδιστάτη. Τὸ ζῶον τοῦτο δειλότατόν ἐστιν. Ὁ Σωκράτης ἦν φιλόσοφος τιμιώτατος καὶ εὐσεβέστατος. Ὁ Κικέρων ἦν ῥήτωρ λογιώτατος. Ὁ Ἀλέξανδρος

ἦν βασιλεὺς ἐνδοξότατος καὶ ἐλεημονέστατος. Κλεοπάτρα ἡ Αἰγυπτία ἦν βασίλισσα ἀφρονεστάτη. Ὁ λέαινα θηρίον δεινότατόν ἐστιν. Ὁ Ἐπαμεινώνδας στρατηγὸς μετρίωτατος ἦν καὶ δικαιοτάτος. Ὁ οἶνος ἀηδέστατός ἐστιν. Ὁ ἵππος ζῶον σοφώτατόν ἐστι καὶ εὐγενέστατον. Ἡ λέαινα θηρίον ἀλκιμώτατόν ἐστι καὶ δεινότατον. Καρπὸς γλυκύτατός ἐστι τὸ μῆλον ὥραϊον.

58.

A black horse. A blacker horse. The blackest horse. A timid girl. A more timid girl. A most timid girl. A shameful deed. A more shameful deed. A most disgraceful deed. A ripe apple. A riper apple. A very ripe apple. A very poor and most wretched man. A very poor and most indigent woman. A very timid and most miserable animal. An abundant repast. A more abundant repast. A most abundant repast. The hyacinth is a pleasant flower. The anemone is a more charming flower. The rose is the most delightful flower. The panther is a powerful and ferocious brute. The lioness is a more powerful and more ferocious brute. The lion is a most powerful, but not most ferocious brute. This fruit is most delicious. This repast is most agreeable. This water is most sweet. Industry is most commendable. Poverty is most disagreeable. Black is the harshest colour. War is a very great evil.

59.

THE ARTICLE.

Singular.

	Masc.	Fem.	Neut.
<i>Nominative Case :</i>	ὁ,	ἡ,	τό, the.
<i>Genitive Case :</i>	τοῦ,	τῆς,	τοῦ, of the.
<i>Dative Case :</i>	τῷ,	τῇ,	τῷ, to the.
<i>Accusative Case :</i>	τόν,	τήν,	τό, the.

Dual.

Nom. & Acc. Cases : τῷ, τά, τῶ, the two, both the.
Gen. & Dat. Cases : τοῖν, ταῖν, τοῖν, of or to the two.

Plural.

Nominative Case : οἱ, αἱ, τά, the.
Genitive Case : τῶν, τῶν, τῶν, of the.
Dative Case : τοῖς, ταῖς, τοῖς, to the.
Accusative Case : τοὺς, τὰς, τά, the.

REM.—(1) The article agrees with the noun in case as well as in number and gender, thus: ὁ οἶκος τοῦ Ἀλεξάνδρου, "the family of Alexander."

(2) The dual number is used in speaking of two persons or things, as τοῖν παιδῶν, "to both the boys."

(3) The article is often used in Greek instead of a possessive pronoun, as ἡ μήτηρ, "his" or "her mother."

(4) Besides "to," the propositions "at," "in," "on," "by," "with," and "for," are expressed in Greek by the dative case, as τῷ ἀγγέλῳ, "by," "with," or "for the messenger."

60.

Ἀπελλῆς (ὁ), Apelles: <i>gen.</i> Ἀπελλοῦ, of Apelles. Εἰκὼν (ἡ), (<i>acc.</i> εἰκόνα, <i>dat.</i> εἰκόνι), a portrait, a picture, an image. Ἀξία (ἡ), (<i>acc.</i> ἀξίαν), merit, merits. Ἐφῆσος (ὁ), (<i>dat.</i> Ἐφέσῳ), Ephe- sus. Θεασάμενος, having inspected.	Γράμμα (τό), a painting: <i>gen.</i> γράμματος, of a painting. Γραφεῖς, εἷσα, ἐν (<i>acc. fem.</i> γραφεῖσαν), painted. Ἐαυτοῦ, of himself, his own. Ἐπῆνεσε, he or she praised. Ἐν, in, at. Ὑπό, by. Κατά, according to.
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Ὁ Σύλλας δεινότατος. Ἡ Σεμίραμις ἐνδοξοτάτη. Τὸ
 ἔαρ ἡδιστον. Τίς ἦν Ἀλέξανδρος; Τίς ἦν Ἀπελλῆς; Ἀναξ
 μέτριος καὶ δίκαιος ἦν ὁ Ἀλέξανδρος. Σωγράφος τιμιώ-
 τατος ἦν ὁ Ἀπελλῆς. Μήτηρ φρόνιμος εἶ καὶ εὐδαίμων.
 Ὁ παῖς οὗτος ἀδελφός μου ἐστὶ. Ἡ παῖς αὕτη ἀδελφή μου
 ἐστὶ. Καλὴ καὶ νέα. Ἀγαθὸς καὶ εὐτολμος. Βασίλισσα
 εἶ μετρία. Πτωχὸς εἰμι καὶ δυστυχής. Εἰ φρόνιμός εἰμι,

γενναῖος εἶ. Εὐρὺ ἦν τὸ σπήλαιον. Ἀλέξανδρος θεασάμενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ, τὴν ὑπὸ Ἀπελλοῦ γραφεῖσαν οὐκ ἐπήνεσε κατὰ τὴν ἀξίαν τοῦ γράμματος.

REM.—(1) The preposition *ἐν* takes a dative case after it, as *ἐν Ἐφέσῳ*, "at Ephesus;" *ὑπὸ* takes a genitive, as *ὑπὸ Ἀπελλοῦ*, "by Apelles," and *κατὰ* generally takes an accusative, as *κατὰ τὴν ἀξίαν*, "according to the merits."

(2) *Τὴν εἰκόνα τὴν ὑπὸ Ἀπελλοῦ γραφεῖσαν*, "the picture, *the* by Apelles painted," i. e. "the picture *that was* painted by Apelles." The article is often used in this way, instead of a relative with a form of the verb *to be*.

(3) *Οὐκ ἐπήνεσε*, "he did not praise *it*." The particle *it*, when put accusatively, is commonly understood in Greek.

(4) *Ἀλέξανδρος θεασάμενος τὴν εἰκόνα*, "Alexander having inspected *the portrait*." Active verbs govern an accusative case.

61.

He is an Assyrian. She is an Egyptian. Thou art a prudent and pious father. Perdicas, the Macedonian, was a brave man. A panther is more ferocious than a lion. The field is very broad. The act was most wicked. King Alexander was a very great general. Xeuxis was a very clever painter. The anemone is a very charming flower. The apple is a most delightful and very beautiful fruit. The merit of the painting. His own portrait. The picture at Ephesus. The portrait painted by Apelles. More pious than generous. More amiable than prudent. You are worse than your sister. Wiser than I am. Alexander praised the picture, but not according to the merits of the painting.

62.

Ἴππος (ὁ), a horse: <i>gen.</i> ἵππου, of a horse. Βασιλεύς (ὁ), (<i>voc.</i> Βασιλεῦ), a king. Εἰσαχθεὶς εἴσα, ἐν (<i>gen.</i> εἰσαχθέντος), led in.	Χρεμιτῖσας ασα, αν (<i>gen.</i> χρεμιτῖσαντος) neighed. Ἀληθινός, ὄν (<i>acc. mas.</i> ἀληθινόν), real. Γραφικός, ὄν, skilled in painting. "Ὅγε, ἤγε, τόγε, this, your.
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'Εκεῖνος, η, ο (acc. mas. ἐκεῖνον), that, that one.	Πρός, to, towards.
"Εοικε, has appeared, has shewn itself, seems.	'Ως, as.
Εἶπε (εἶπεν before a vowel), he said, she said, it said.	Δέ, but.
	'Αλλά (ἀλλ' before a vowel), really, truly, but.
	Κατὰ πολὺ, by far, a great deal.

'Ισαίᾱς ἦν προφητὴς εὐσεβέστατος. Βασιλεὺς μέγας καὶ ἐνδοξότατος ἦν ὁ 'Αλέξανδρος. Βασίλισσα εὐτολμος καὶ ἐνδοξοτάτη ἦν ἡ Σεμίραμις. Νίκη ἐνδοξος ἀμείνων ἐστὶ ἦν ἡ ἡσυχία; Τὸ ζῶον τὸ σοφώτατόν ἐστιν ὁ ἵππος. Τὸ ἄνθος τὸ κάλλιστόν ἐστι τὸ ῥόδον. Τὸ θηρίον τὸ δεινότατόν ἐστιν ἡ λέαινα. Εἰσαχθέντος δὲ τοῦ ἵππου καὶ χρεμιτίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι, ὡς πρὸς ἀληθινὸν καὶ ἐκεῖνον, "ὦ βασιλεῦ, εἶπεν ὁ Ἀπελλῆς, ἀλλ' ὄγε ἵππος ἔοικε σοῦ γραφικώτερος εἶναι κατὰ πολὺ."

REM.—(1) Εἰσαχθέντος τοῦ ἵππου καὶ χρεμιτίσαντος, literally, "of been led in, of the, of horse, and of neighed," i.e., "the horse *having been* led in, and *having* neighed." An English participle is sometimes rendered in Greek by putting the other words of the sentence in the genitive case. This construction is termed the *Genitive absolute*, and is equivalent to the adverbial absolute of the Latin language.

(2) Πρὸς τὸν ἵππον ἐν τῇ εἰκόνι, "towards the horse that was in the picture." The preposition πρὸς governs an accusative case.

(3) 'Ως πρὸς ἀληθινὸν καὶ ἐκεῖνον, "as if that had been a real one."

(4) ὦ βασιλεῦ, "O king!" The vocative case is used after the interjection ὦ, and generally in all expressions implying an invocation.

(5) Σοῦ γραφικώτερος, "more skilled in painting *than you*." The particle ἢ, "than," may be dropped, and the noun or pronoun put in the genitive case.

63.

The queen is a most amiable lady. The prince is a most prudent man. Socrates was a most estimable philosopher. Perdiccas was a brave general. The renowned poet Homer. The most glorious painter Apelles. The Nile is a very deep river. New wine is not very pleasant.

The leopard is not a very sagacious animal. I am a painter, but no poet. You are a generous man, but no philosopher. A real horse. The horse in the picture. The philosopher at Ephesus. The father of Apelles. His own mother. The horse having been led in, Semiramis praised it. Cleopatra did not praise her own portrait. Xeuxis was more skilled in painting than Apelles. Alexander was not more skilled in painting than a horse.

64.

THE NOUNS.—FIRST DECLENSION.

*Feminines.**Masculines.*

ἡμέρα,	τιμή,	νεανίας,	Ἀπελλής,
<i>a day.</i>	<i>an honour.</i>	<i>a youth.</i>	<i>Apelles.</i>

Singular.

<i>Nom.</i> ἡμέρ-α.	τιμ-ή.	νεανί-ας.	Ἀπελλ-ής.
<i>Voc.</i> ἡμέρ-α.	τιμ-ή.	νεανί-α.	Ἀπελλ-ά.
<i>Gen.</i> ἡμέρ-ας.	τιμ-ῆς.	νεανί-ου.	Ἀπελλ-οῦ.
<i>Dat.</i> ἡμέρ-α.	τιμ-ῇ.	νεανί-α.	Ἀπελλ-ῇ.
<i>Acc.</i> ἡμέρ-αν.	τιμ-ήν.	νεανί-αν.	Ἀπελλ-ήν.

Dual

<i>N.V.A.</i> ἡμέρ-α.	τιμ-ά.	νεανί-α.	Ἀπελλ-ά.
<i>G. D</i> ἡμέρ-αιν.	τιμ-αῖν.	νεανί-αιν.	Ἀπελλ-αῖν.

Plural.

<i>Nom.</i> ἡμέρ-αι.	τιμ-αί.	νεανί-αι.	Ἀπελλ-αί.
<i>Voc.</i> ἡμέρ-αι.	τιμ-αί.	νεανί-αι.	Ἀπελλ-αί.
<i>Gen.</i> ἡμέρ-ων.	τιμ-ων.	νεανι-ων.	Ἀπελλ-ων.
<i>Dat.</i> ἡμέρ-αις.	τιμ-αῖς.	νεανί-αις.	Ἀπελλ-αῖς.
<i>Acc.</i> ἡμέρ-ας.	τιμ-άς.	νεανί-ας.	Ἀπελλ-άς.

REM.—(1) To this declension belong feminine nouns in *a*, *gen. as*; *η*, *gen. ης*; and masculine nouns in *as* or *ης*, *gen. ου*.

(2) It will be observed that all the models have the terminations alike in the dual and plural, but that in the singular those in *ας*

have the vocative in *a* and the dative in *-α*. Some nouns in *a* have the genitive in *ης*, the voc. in *a*, the dat. in *-η*, and the acc. in *-αν*; this occurs when *a* is preceded by *ς* or by a double consonant, as *μουσα*, "a song," *voc.* *μουσα*, *gen.* *μούσης*, *dat.* *μούσῃ*, *acc.* *μούσαν*. So *τράπεζα*, *gen.* *τραπέζης*, "a table." (See Appendix.)

(3) The *gen. plu.* of this declension is usually circumflexed on the last syllable, and an acute accent on the last syllable of the *nom.* is changed to a circumflex in the *gen.* and *dat.* of all the numbers. (See Rem. Ex. 24.)

65.

Εὐνή, ἥς (ῆ), a bed, a couch, a
lair.

Λέαινα, λεαίνης (ῆ), a lioness.

Περδίκκας, ου (ό), Perdikkas.

Ἀλέξανδρος, *dat.* Ἀλεξάνδρῳ,
with Alexander.

Σκύμνος (ό), a cub; *acc. plu.*
σκύμνους, cubs.

Μόνος, η, ον, alone.

Συστρατευσάμενος, having join-
ed in battle, having fought.

Κομίζων, carrying.

Αὐτῆς (*gen. fem. of αὐτός*), of
her.

Εἶχε (*εἶχεν* before a vowel), had,
he, she, or it had.

Προῆλθε, he or she came out.

Κατέλαβε, he, she, or it caught,
captured.

Παρελθεῖν, to enter.

Εἰς, into.

Ποτέ (*enclitic*), one day.

Ἐνθα, there, where.

Μέν, though.

Μήν, nevertheless.

Τέ (*enclitic*), yet.

Οὕτως, so.

Τί ἦν Ξεῦξις; Τίς ἦν Σύλλας; Βασιλεὺς εἶ μέτριος.
Βασίλισσα εἶ ἐλεήμων. Ἀλέξανδρος ἦν στρατηγὸς μέγας,
ἦν γὰρ φρόνιμος καὶ εὐτολμος. Ἀτιθασσευτάτη ἐστὶν ἡ πο-
νηρία. Πᾶς ἄνθρωπος θνητὸς ἐστίν, εἰ καὶ ἄλκιμος καὶ
ἔνδοξος. Ἄνθος καλὸν ἐστίν ἡ ἀνεμώνη, ὃ δὲ ὑάκινθος καλ-
λίων ἐστὶ, καὶ τὸ ῥόδον τὸ κάλλιστον. Ὁ βασιλεὺς ἐλεήμων
ἐστίν, ἡ δὲ βασίλισσα ἐλεημονεστέρα ἐστὶ, καὶ ὁ ἄναξ ὁ
ἐλεημονεστάτος. Ὁ λέων θηρίον δεινὸν ἐστίν, ἡ δὲ λέαινα
δεινότερα ἐστὶ, καὶ ἡ πάρδαλις ἡ δεινотάτη. Περδίκκας
ὁ Μακεδὼν, ὁ συστρατευσάμενος Ἀλεξάνδρῳ, οὕτως ἦν
εὐτολμος, ὥς ποτε εἰς σπήλαιον παρελθεῖν, ἔνθα εἶχεν εὐνὴν
λέαινα, μόνος· καὶ τὴν μὲν λέαιναν οὐ κατέλαβε, τοὺς γε
μὴν σκύμνους αὐτῆς κομίζων προῆλθεν.

REM.—(1) Ὁ δὲ ὑάκινθος, "but the hyacinth." The particle
δέ has always some other word of the sentence placed before it.

(2) Ὁ *συστρατιωσάμενος*, "the having fought," i. e. "who had fought." The Greek idiom prefers using the article with a participle, rather than a relative with the verb.

(3) Ὡς *ποτε*, "as one day." Unaccented words take an accent before an enclitic, but not οὐ or εἰ before *εἰμί, ἐστί*. (See Rem. Ex. 27, also Rem. Ex. 41.)

(4) *Ενθα εἶχεν εὐνὴν λέαινα*, "where a lioness had *its* lair." The possessives *his, her, its*, are frequently understood.

(5) *Τὴν μὲν λέαιναν οὐ κατέλαβε, τοὺς γε σκύμνους κομίζων* *προῆλθεν*, "*though* he did not capture the lioness, *yet* he came out carrying the cubs." The particles *μὲν, γέ, like δέ*, have always some other word of the sentence placed before them.

66.

Ἀσία, ας (ῆ), Asia.

Σικελία, ας (ῆ), Sicily.

Θετταλία, ας (ῆ), Thessaly.

Κλεόπατρα, ἄτρας (ῆ), Cleopatra.

Ἀσσυρία, ας (ῆ), an Assyrian,
(*fem.*)

Αἴγυπτία, ας (ῆ), an Egyptian,
(*fem.*)

Ἀξία, ας (ῆ), merit.

Εὐεργεσία, ας (ῆ), clemency.

Ἀνδρεία, ας (ῆ), courage, bravery.

Θράκη, ης (ῆ), Thrace.

Ὑστάσπης, ου (ὀ), Hystaspes.

Ποιητής, οὔ (ὀ), a poet.

Στρατιώτης, ου (ὀ), a soldier.

Δηστής, οὔ (ὀ), a brigand.

Νίκη, ης (ῆ), a victory.

The poets. The honours. Both the youths. Assyrians and Egyptians. The courage of Apelles. The black colour of the couch. The merit of the soldier was great. The heat of the day was most unpleasant. The prettiest flower of Thessaly. The sweetest fruit of Thrace. The deepest river of Asia. The worst brigand of Sicily. The most glorious victory of Perdiccas. The portrait of Cleopatra the Egyptian. The cave at Ephesus. Alexander captured a lioness. The lion painted by Apelles. The panther had a lair in Sicily. Socrates praised the clemency of Hystaspes. Sylla the dictator was so bold as to enter one day into the cave of a lioness.

67.

Βάρβαρος (ὀ, ῆ), a barbarian, a
foreigner; *dat. plu.* βαρβάρους,
foreigners.

Λέων (ὀ), (*acc.* λέοντα,) a lion.

Ἑλλην (ὀ), an Hellene, a Greek;
dat. plu. Ἑλλησι, Hellenes.

Σεμίρᾱμις (ή), (acc. Σεμίρᾱμιν),
Semiramis.

Πάρδαλις(ή), (acc. πάρδαλιν), a
panther.

Δυσμᾶχος, ον, difficult to fight.

Ἐγκρατής, ἐς, having power
over, master, mistress.

Τοιοῦτος (gen. plu. τοιούτων),
such, like.

Τί (enclitic), any.

Ἄλλος, ἄλλη, ἄλλο, other.

Πεπίστευται, was thought, has
been considered.

Φασί, they say, it is said of.

Ἐἴλε, he or she took, seized.

Κατέκτανε (ν), he or she slew,
killed.

Ἐγένετο, he or she became.

Ἐφρόνει, he or she thought.

Δέ, indeed.

Εἴποτε, if at any time.

Μόνον, only.

Γοῦν καί, at least.

Παρά, by.

Ὅτι, that.

Τί (enclitic), both.

Ἢ, or.

Ἀλλὰ καί, but also.

"Αναξ, πλούσιος εἶ και μέγας. Ἀνὴρ πτωχός εἰμι και δυστυχής. Περδίκκας στρατηγὸς ἦν φρόνιμος και εὐτολμος. Πλάτων φιλόσοφος ἦν εὐσεβὴς και τίμιος. Κλεόπατρα ἦν βασίλισσα ματαία και ἄφρων. Τὸ χωρίον τοῦτο ἀργὸν ἐστὶ και ἀκανθῶδες. Ἡ γυνὴ αὕτη μήτηρ ἐστὶν ἀγαθή. Πᾶς ἄνθρωπος οὐκ αὐστηρὸς ἐστίν. Ὁ οἶνος οὗτος γλυκύς ἐστιν. Ἡ τράπεζα αὕτη χρηστή ἐστίν. Αὕτη ἡ εὐωχία ἡδεῖα ἐστὶ. Πεπίστευται δὲ οὐ μόνον παρὰ τοῖς Ἑλλησιν ἀλκιμώτατον τε και δυσμαχώτατον εἶναι θηρίον ἢ λέαινα, ἀλλὰ και παρὰ τοῖς βαρβάροις. Φασὶ γοῦν και Σεμίραμιν τὴν Ἀσσυρίαν, ὅτι οὐκ, εἴποτε εἴλε λέοντα, ἢ πάρδαλιν κατέκτανεν, ἢ ἄλλο τι τῶν τοιούτων, ἀλλ' εἰ λεαίνης ἐγκρατὴς ἐγένετο, μέγα ἐφρόνει.

REM.—(1) Ἡ ἄλλο τι τῶν τοιούτων, "or any other (animal) of that sort."

(2) Μέγα ἐφρόνει, "she thought it a great exploit." The word πρᾶγμα, "a thing," "deed," or "exploit," is understood in this sentence. The compound verb μέγα φρονεῖν literally signifies "to think great," but has also the power of "to think one's self great," "to pride one's self," "to feel proud."

68.

Ἠσυχία, ας (ή), peace, tran-
quillity, repose.
Πενία, ας (ή), poverty.

Ἀκρίβεια, είας (ή), punctuality.
Πονηρία, ας (ή), evil, wicked-
ness.

Φιλαργυρία, ας (ή), avarice.
 Ἀσθένεια, εἰας (ή), illness, weakness, infirmity.
 Ἐγκράτεια, εἰας (ή), endurance, self-denial.
 Χώρα, ας (ή), region, tract, country.
 Εὐωχία, ας (ή), a repast, a feast.
 Ἰνδία, ας (ή), India.
 Βοιωτία, ας (ή), Bœotia.
 Πέτρα, ας (ή), a stone, a rock.
 Στρατιά, ᾶς (ή), an army.
 Συμφορά, ᾶς (ή), a calamity, misfortune.
 Ἀττική, ἥς (ή), Attica.
 Φωνή, ἥς (ή), a voice.
 Ἀδελφή, ἥς (ή), a sister.
 Θέρμη, ἥς (ή), heat.
 Ἀρετή, ἥς (ή), virtue, worth, excellence.
 Σχολή, ἥς (ή), idleness.
 Αἶχμή, ἥς (ή), a spear.
 Ἐπιβουλή, ἥς (ή), a conspiracy.

Ὀρμή, ἥς (ή), an enterprise.
 Μνήμη, ἥς (ή), memory, mind.
 Γῆ, γῆς (ή), the world, the earth.
 Δίψα, ἥς (ή), thirst.
 Βασίλισσα, ἥς, a queen.
 Τράπεζα, ἐζῆς (ή), a table.
 Σύλλα, ου (ό), Sylla.
 Ἰσαΐας, ου (ό), Isaiah.
 Πελοπίδας (ἰδας), ου (ό), Pelopidas.
 Ἐπαμεινώνδας, ου (ό), Epaminondas.
 Εὐριπίδης (ἰδης), ου, (ό), Euripides.
 Ξέρξης, ου (ό), Xerxes.
 Ἀρταξέρξης, ου (ό), Artaxerxes.
 Ὀρόντης, ου (ό), Orontes.
 Ἀλκιβιάδης (ᾶδης), ου (ό), Alcibiades.
 Γάγγης, ου (ό), the Ganges.
 Προφήτης, ου (ό), a prophet.
 Συρακοῦσαι, ὦν (αἰ), Syracuse.

REM.—(1) Some proper names in ας have a genitive in α, as Σύλλου or Σύλλα, “of Sylla.”

(2) The names of some towns, as Συρακοῦσαι, “Syracuse,” are used only in the plural number.

The poets Æschylus and Homer. The evils of poverty. The conspiracies of Orontes. The voice of the prophet. The avarice of Sylla. The feast of Artaxerxes. The daring enterprise of Alcibiades. The illness of the poet Euripides. An uncultivated region in Asia. The sharpest sword in Bœotia. The richest prince in India. The most illustrious general of Attica. The most renowned philosopher of Syracuse. The black colour of the rocks. The vigorous memory of Isaiah. The noble virtue of the sisters. The shameful idleness of the army. A glorious victory of self-denial. The implacable wickedness of the soldiers. The fierce thirst of the lioness. Pelopidas captured a panther. Xerxes seized the cubs of a lioness. Epami-

nondas killed the lion with a spear. The horse having neighed, the queen praised the portrait. If Perdiccas at any time became master of a lioness, he felt proud.

69.

NOUNS—SECOND DECLENSION.

<i>Masculines.</i>	<i>Feminines.</i>	<i>Neuters.</i>
ἀδελφός,	ὁδός,	δῶρον,
<i>a brother.</i>	<i>a way.</i>	<i>a gift.</i>

Singular.

<i>Nom.</i> ἀδελφός.	ὁδός.	δῶρον.
<i>Voc.</i> ἀδελφε.	ὁδε.	δῶρον.
<i>Gen.</i> ἀδελφοῦ.	ὁδοῦ.	δώρου.
<i>Dat.</i> ἀδελφῷ.	ὁδῷ.	δῶρι.
<i>Acc.</i> ἀδελφόν.	ὁδόν.	δῶρον.

Dual.

<i>N.V.A.</i> ἀδελφοί.	ὁδοί.	δώρυ.
<i>G. D.</i> ἀδελφοῖν.	ὁδοῖν.	δώριον.

Plural.

<i>N. V.</i> ἀδελφοί.	ὁδοί.	δώρυ.
<i>Gen.</i> ἀδελφῶν.	ὁδῶν.	δώρων.
<i>Dat.</i> ἀδελφοῖς.	ὁδοῖς.	δώροις.
<i>Acc.</i> ἀδελφούς.	ὁδοὺς.	δῶρυ.

REM.—(1) To this declension belong all masculine and feminine nouns in *ος*, and all neuters in *ον*, that have the genitive in *ον*.

(2) Masculines and feminines of this declension have the same terminations, but neuters have the *voc.* and *acc. sing.* like the *nom.*, and the *nom.*, *voc.*, and *acc. plu.* end in *α*.

(3) When *ε* or *ο* precedes the termination, contraction takes place; *νόος*, "mind," *gen. νόου*, becomes *νοῦς*, *gen. νοῦ*; *ὀστέον*, "a bone," *gen. ὀστέου*, becomes *ὀστοῦν*, *gen. ὀστοῦ*; and these contracted forms run through all the cases.

(4) Some nouns of this declension have forms in *ως*, as *λαγώς*, or *λαγώς*, "a hare;" these forms in *ως* are declined thus:

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>N. V.</i> λαγ-ώς.		<i>N. V.</i> λαγ-ώ.
<i>Gen.</i> λαγ-ῶ.	<i>N. V. A.</i> λαγ-ώ.	<i>Gen.</i> λαγ-ῶν.
<i>Dat.</i> λαγ-ῷ.	<i>G. D.</i> λαγῶν.	<i>Dat.</i> λαγ-ῶς.
<i>Acc.</i> λαγ-ῶν.		<i>Acc.</i> λαγ-ῶς.

The acc. sing. is written λαγ-ῶν, λαγ-ός, and λαγ-ώ indifferently.

70.

Πόλεμος, *ου* (ὁ), war.
 Ποταμός, *οὔ* (ὁ), a river.
 Κολοῖός, *οὔ* (ὁ), a jackdaw.
 Κροῖσος, *ου* (ὁ), Croesus.
 Καρπός, *οὔ* (ὁ), fruit.
 Δαρεῖος, *οὔ* (ὁ), Darius.
 Ἀγρός, *οὔ* (ὁ), a field, an estate.
 Πλοῦτος, *ου* (ὁ), wealth, riches.
 Περίοδος, *ου* (ὁ), a circuit, map.
 Τόπος, *ου* (ὁ), a place.
 Πινάκιον, *ου* (τό), a tablet.
 Τινά (*acc. mas. of τίς*), a certain.
 Ἰδίους (*acc. plu. of ἴδιος*), own.
 Τούτοις (*dat. plu. of οὗτος*), those.
 Οἵπερ (*nom. plu. of ὅςπερ*), that.
 Αὐτόν (*acc. plu. of αὐτός*), him.
 Ὅρων, seeing.
 ἔχον, having.
 Φρονοῦντα (*acc. of φρονῶν*), thinking.
 Εἰπόντος (*gen. of εἰπών*), saying.

Τετυφωμένος, *η, ου*, puffed up, conceited.
 Γεγραμμένος, *η, ου*, represented.
 Ἠγάγε (*ν*), he, she, or it led.
 Εὔρε, he, she, or it found.
 Προεταξε, he or she bade, desired, commanded.
 Φρονεῖς, thou thinkest, you think.
 Εἰσί or εἰσίν (*enclitic*), are, they are, there are.
 Ἀνέκειτο, it was displayed, lay exposed to view.
 Ἀναζητεῖν, to seek, to seek for.
 Διαθρῆσαι, to have observed, to examine carefully.
 Οὐδέν, no.
 Οὐδᾶμοῦ, nowhere.
 Ἐνταῦθα, there, thereon.
 Ὡς δέ, when, after, as soon as.
 Ἐπί, to, upon, in, into, on account of.

Ὁ καρπὸς γλυκύτατος καὶ ἡδίστος. Ἡ φιλαργυρία Κροίσου. Οἱ τοῦ Ἀλκιβιάδου ἀγροί. Ἡ τοῦ νεανίου ἀκρίβεια. Ὁ Δαρεῖος ὁ Ξέρξου πατήρ. Ἡ εὐεργεσία ἡ τοῦ Πελοπίδου. Ἡ τοῦ πολέμου συμφορὰ δυστυχῆς. Τὸ τοῦ κολοιοῦ χρῶμα, μέλαν καὶ ἀηδές. Ὁ Ἐβρος, τῆς θράκης ποταμὸς εὐρὺς καὶ βαθύς. Ὁ Γάγγης ποταμὸς ἐστὶ τῆς Ἰνδίας. Ὅρων ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονοῦντα ἐπὶ τοῖς ἀγροῖς, ἤγαγεν αὐτὸν ἐπὶ τινὰ τόπον, ἔνθα ἀνέκειτο πινάκιον

ἔχον γῆς περίοδον, καὶ προσέταξε τὴν Ἀττικὴν ἐνταῦθα ἀναζητεῖν. Ὡς δὲ εὗρε, προσέταξε τοὺς ἀγροὺς ἰδίους διαθεῖσθαι τοῦ δὲ εἰπόντος. “Ἀλλ’ οὐδ’ αὖ μοῦ γε γράμμενοι εἰσίν.” “Ἐπὶ τούτοις, εἶπε, μέγα φρονεῖς, οὔτε οὐδὲν μέρος τῆς γῆς εἰσίν;”

REM.—(1) Οἱ τοῦ Ἀλκιβιάδου ἀγροί, “the lands of Alcibiades.” The noun is often placed, in this way, after the genitive it governs.

(2) Ἡ εὐεργεσία ἡ τοῦ Πελοπίδου, “the clemency of Pelopidas.” The article before the genitive implies that some particular act of clemency is referred to.

(3) Ὁρῶν ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, “Socrates seeing *that* Alcibiades *was* conceited on account of his riches.” A participle is often put adjectively in this way, instead of a relative with verb.

(4) Μέγα φρονοῦντα ἐπὶ τοῖς ἀγροῖς, “great thinking,” *i. e.* that he thought *himself* great by reason of his estates. (See Rem. 2, Ex. 67.)

(5) Καὶ προσέταξε, “and *he* desired *him*.” Pronouns are frequently understood. (See Rem. 3, Ex. 60.)

(6) Τοῦ δὲ εἰπόντος, “on his saying.” Another example of the *genitive absolute*. (See Rem. 1, Ex. 62.)

(7) Ἐπὶ τούτοις, “on account of those *estates*.” The word ἀγροῖς, “estates,” is understood. Observe that ἐπὶ, when used in the sense of “on account of,” governs a dative case.

(8) Ἐπὶ τινι τόπον, “to a certain place.” Here ἐπὶ is used in the sense of “to,” and has an accusative after it.

(9) Μέγα φρονεῖς; “Do you think *yourself* great?” (See Rem. 4, above.)

(10) Εἰσίν for εἰσί, “are.” Words having a short final vowel, sometimes take ν at the end of a sentence. (See Rem. Ex. 23.)

71.

Υἱός, οὐ (ὅ), a son.

Γαμβρός, οὐ (ὅ), a son-in-law.

Κῦρος, ου (ὅ), Cyrus.

Πτολεμαῖος, ἰου (ὅ), Ptolemy.

Λάγος, ου (ὅ), Lagus.

Νικόστρατος, ου (ὅ), Nicostratus.

Ἀργεῖος, εἰου (ὅ), an Argive.

Ἀλέξανδρος, ου (ὅ), Alexander.

Φίλιππος, ου (ὅ), Philip.

Ἀρίβαζος, ἀζου (ὅ), Aribazus.

Ὑρκᾶνός, οὔ (ὅ), a Hyrcanian.

Ἐφεσός, ου (ὅ), Ephesus.

Αἴγυπτος, ου (ῆ), Egypt.

Νεώτερος, ἐρου (ὅ), the younger.

Σύμμαχος, ου (ὅ), an ally.

Συστρατήγος, ου (ὅ), a colleague.

Ἴππος, ου (ὅ), a horse.

Βάρβαρος, ου (ὁ or ῆ), a foreigner.

Παλτόν, ου (τό), a dart.

Ὅριον, ου (τό), frontier, confine.	Κυνηγεσίον, ου (τό), a hunt.
Ὅπλον, ου (τό), a weapon.	Μῆλον, ου (τό), an apple.
Ἔργον, ου (τό), a work, an act, a deed.	Ῥόδον, ου (τό), a rose.
Θηρίον, ου (τό), a wild beast.	Φάσγανον, ου (τό), a knife.
Σπήλαιον, ου (τό), a cave.	Σκύμνος, ου (τό), a cub.
	Θηβαῖος, ου (ό), a Theban.

Artaxerxes, brother of Cyrus the younger. Orontes, son-in-law of Artaxerxes. Pelopidas, colleague of Epaminondas, prince of Bœotia. Nicostratus, general of the Argives. Ptolemy, son of Lagus, king of Egypt. The estates of Alcibiades. The acts of Alexander. The wild beasts of Thrace. The barbarians at Ephesus. The darts of the Thebans. The weapons and horses of the Hyrcanians. The great wealth of Aribazus. Perdiccas found the cubs of the lioness in the cave. Philip led his horse to a certain field. Cræsus thought himself great on account of his wealth. Socrates praised a tablet having a map of the world. The poets did not praise the memory of Hystaspes. O king! said Euripides, your horse is a great deal wiser than you.

72.

NOUNS.—THIRD DECLENSION.

<i>Masculines.</i>	<i>Feminines.</i>	<i>Neuters.</i>
Ἕλλην, <i>a Greek.</i>	λαμπάς, <i>a lamp.</i>	τραῦμα, <i>a wound.</i>

Singular.

<i>Nom.</i> Ἕλλην.	λαμπάς.	τραῦμα.
<i>Voc.</i> Ἕλλην.	λαμπάς.	τραῦμα.
<i>Gen.</i> Ἕλλην-ος.	λαμπάδ-ος.	τραύματ-ος.
<i>Dat.</i> Ἕλλην-ι.	λαμπάδ-ι.	τραύματ-ι.
<i>Acc.</i> Ἕλλην-α.	λαμπάδ-α.	τραῦμα.

Dual.

<i>N.A.V.</i> Ἕλλην-ε.	λαμπάδ-ε.	τραύματ-ε.
<i>G. D.</i> Ἕλ-λην-οιν.	λαμπάδ-οιν.	τραυμάτ-οιν.

Plural.

<i>Nom.</i> "Ελλην-ες.	λαμπάδ-ες.	τραύμαῖτ-α.
<i>Voc.</i> "Ελλην-ες.	λαμπάδ-ες.	τραύμαῖτ-α.
<i>Gen.</i> 'Ελλήν-ων.	λαμπάδ-ων.	τραυμάτων.
<i>Dat.</i> "Ελλη-σι.	λαμπά-σι.	τραύμαῖ-σι.
<i>Acc.</i> "Ελλην-ας.	λαμπάδ-ας.	τραύμαῖτ-α.

REM.—(1) All nouns that have the genitive in *ος* belong to this declension.

(2) It will be observed that the masculines and feminines have the same terminations, but the neuters have the *voc.* and *acc. sing.* like the *nom.*, and that the *nom. voc.* and *acc. plu.* end in *α*.

(3) The vocatives of all the genders are generally like the nominatives, but nouns ending in *ς* drop the *ς*, as *nom. παῖς*, "a boy," *voc. παῖ*; *nom. βασιλεὺς*, "a king," *voc. βασιλεῦ*; except *ποῦς*, "a foot," and *ὀδούς*, "a tooth," these preserve the *ς* to distinguish them from *ποῦ*, "somewhere," and *ὀδοῦ*, *gen.* of *ὀδός*. Nouns in *ας* or *εις*, *gen.* *ντος*, make the *voc.* in *ν*, as *γίγας*, "a giant," *voc. γίγαν*.

(4) When a masculine or feminine noun increases in the *gen.*, the increment is retained throughout the other cases, except the *voc. sing.* and *dat. plu.* The consonant of the genitive is dropped in the dative plural when *ι* of the dative singular is preceded by *ν* or by *δ*, *τ*, *θ*. If *ν* itself is accompanied by *δ*, *τ*, or *θ*, both consonants are dropped, as *γίγας*, *gen. γίγαντος*, *dat. sing. γίγαντι*, *dat. plu. γίγασι*; and when the dative singular makes *οντι*, the *ο* is changed into *ου* after the consonants are dropped, as *λέων*, "a lion," *gen. λέοντος*, *dat. sing. λέοντι*, *dat. plu. λέουσι*.

(5) In the models given above it will be seen that *masc.* and *fem.* nouns have the *acc. sing.* in *α*; nouns, however, in *ις*, *υς*, *αυς*, and *ους* generally take *ν*, as *ὄφις*, "a serpent," *acc. ὄφιν*; *βότρυς*, "a grape," *acc. βότρυν*; *γραῦς*, "an old woman," *acc. γραῦν*; *βοῦς*, "an ox," *βοῦν*; but *Δίς*, "Jupiter," makes *Δία*.

(6) When *ω* or *η* precedes the final consonant of the *nom.* these vowels are sometimes changed into *ο*, *ε* in the other cases, as *κύων*, "a dog," *voc. κύον*; *σώτηρ*, "a preserver," *voc. σῶτερ*, and *ε* is very generally dropped in the *gen.* and *dat. sing.*, as *μήτηρ*, "a mother," *voc. μηῆτερ*, *gen. μητέρος*, or *μητρός*, *dat. μητέρι*, or *μήτρι*.

(7) The doubles *ξ* and *ψ* are resolved into their simples in the oblique cases, as *nom. φλέψ* (*φλεβς*), "a vein," *gen. φλεβός*; *κόραξ* (*κορακς*), "a crow," *gen. κόρακος*; but are retained in the dative plural, as *κόραξι*.

(8) When the genitive ends in *ος*, pure, that is, when preceded by a vowel, some of the cases are contracted; thus:—

βασιλεύς, “a king;” *gen. βασιλ-έως*.

Singular.

Nom. *βασιλ-εύς*.

Voc. *βασιλ-εῦ*.

Gen. *βασιλ-έος* (*έως*).

Dat. *βασιλ-εῖ* (*εῖ*).

Acc. *βασιλ-έα* (*ἥ* rarely).

Plural.

Nom. *βασιλ-έες* (*εῖς* or *ῥς*).

Voc. *βασιλ-έες* (*εῖς*).

Gen. *βασιλ-έων*.

Dat. *βασιλ-εῦσι*.

Acc. *βασιλ-έας* (*εῖς*).

Dual.

N.V.A. *βασιλ-έε*.

G. D. *βασιλ-έοιν*.

So in other nouns *εἰ*, *εε*, and *εα* are usually contracted into *εῖ*; but *εα*, except in *acc. plu.*, generally becomes *η*, and *εε* of the dual is likewise sometimes contracted into *η*. Nouns in *ος* or *ης* that have *εος* in *gen.* contract *εο* into *ου*, as *μέρος*, “a part,” *gen. μέρ-εος*, but contracted into *μέρ-ους*; so *Σωκράτης*, “Socrates,” *gen. Σωκράτ-εος*, *Σωκράτους*. (See Appendix.)

(9) In the genitive *λαμπάδος*, the penult vowel is short, and the penult quantity of all the other augmented tenses (including the dative plural) is the same as that of the genitive.

73.

Κατάσκοπος, *ου* (*ὁ*), an explorer, a pioneer.

Ὀδός, *οὔ* (*ἡ*), a way, an expedition.

Ὑδάτιον, *ου* (*τό*), a drop or limited quantity of water.

Κράνος, *εος-ους* (*τό*), a helmet.

Μακεδών, *όνος* (*ὁ*), a Macedonian.

Ὑδωρ, *ἄτος* (*τό*), water.

Δίψος, *εος-ους* (*τό*), thirst.

Κοῖλος, *η*, *ον* (*dat. fem. κοίλῃ*), hollow.

Μικρός, *ά*, *όν* (*acc. neut. μικρόν*), little, small.

Ἄνυδρος, *ον* (*acc. fem. ἄνυδρον*), without water, arid.

Ὀρίωντων (*gen. plu. of ὀρῶν*), seeing, beholding.

Ὀδεύων, crossing.

Φανέντος (*gen. sing of φανείς*), glittering.

Ἀντίχοντες (*acc. plu. of ἀντέχων*), resisting, bearing up.

Ἀλαλάζοντες (*nom. plu. of ἀλαλάζων*), uttering shouts of joy or praise.

Πιών, drinking.

Δείξας, having shewn.

Βαλόντες (*acc. plu. of βαλών*), having gathered, thrown.

Εὑρόντες (*nom. plu. of εὑρών*), having found.

Αὐτός, he himself, the same.

Πάντων (*gen. plu. of πᾶς*), all.

Ἐπόνει, he or she suffered.

Ἐξέχει, he or she overturned.

Χρή, it behoves, one ought.

E

Κομίζουσι (ν), they bring.
 'Εκέλευον, they called, appointed,
 desired, commanded.
 Εὐθυμεῖν, to have courage.
 'Ηγεῖσθαι, to be chief or leader.
 Μῆ, not.

Οὖν (enclitic), then.
 Εὐρώστως, bravely.
 'Υπό, from.
 Διά, through, in consequence of.
 Πρός, against.
 Ὡς, how.

'Αλέξανδρος τὴν ἄνυδρον ὁδεύων, αὐτός τε ὑπὸ δίψης ἰπόνει, καὶ οἱ Μακεδόνες· οἱ δὲ κατὰ σκοποὶ τῆς χώρας, ἐν κοίλῃ πέτρᾳ μικρὸν ὑδάτιον εὐρόντες, τοῦτο βαλόντες ἐπὶ κράνος 'Αλεξάνδρῳ κομίζουσιν. Ὁ δὲ τῇ στρατιᾷ δείξας, ὡς εὐθυμεῖν χρῆ, φανέντος ὕδατος, αὐτὸς μὴ πιών, ἐξέκει τὸ κράνος, πάντων ὁρῶντων. Οἱ οὖν Μακεδόνες ἀλαλάζοντες ἐκέλευον αὐτὸν ἡγεῖσθαι τῆς ὁδοῦ, πρὸς τὸ δίψος εὐρώστως ἀντέχοντες, διὰ τὴν τοῦ βασιλέως ἐγκράτειαν.

REM.—(1) Τὴν ἄνυδρον (γῆν), "the without water (land)," i. e. "the desert."

(2) Μικρὸν ὑδάτιον, "a little water."

(3) Ὁ δὲ τῇ στρατιᾷ δείξας, "but *he* having shewn to the army," i. e. "but *he*, in order to shew to the army." The articles *ὁ*, *ἡ*, are sometimes used as pronouns equivalent to *he*, *she*, *it*.

(4) Ὡς εὐθυμεῖν χρῆ, "how to have courage it behoves," "the necessity of courage."

(5) Φανέντος ὕδατος, "the water being visible;" and πάντων ὁρῶντων, "whilst all were looking on," are further examples of the *genitive absolute*. (See Rem. 6, Ex. 70.)

(6) Ἀντὸς μὴ πιών, "the same not drinking," i. e. "without drinking it." The particle *μή* is used instead of *οὐ* when the negation refers to an incidental clause, or to a single word, of a sentence.

74.

Μῆν, ὅς (ὁ), a month.
 'Εαρ, ὅς (τό), Spring.
 Πλάτων, ὅς (ὁ). Plato.
 Κικέρων, ὅς (ὁ), Cicero.
 Σόλων, ὅς (ὁ), Solon.
 'Ιάσων ('Ιᾶσων), ὄνος (ὁ), Jason.
 Εἰκὼν, ὄνος (ῆ), a portrait, a statue, a figure.
 'Ηγεμὼν, ὄνος (ὁ), a chief, a leader, a prince.
 'Ρήτωρ, ὄρος (ὁ), an orator.

Βότρυς, υὸς (ὁ), a grape, a cluster of grapes.
 Ἄνθος, εὖς-ους (τό), a flower.
 Δέος, εὖς-ους (τό), fear, terror.
 Μέρος, εὖς-ους (τό) a part, a portion.
 Κάλλος, εὖς-ους (τό), beauty.
 Δύναμις (ιὸς, εἶος) εὖς (ῆ), power.
 Πάρδαλις (ιὸς, εὖς) εἶως (ῆ), a panther.

Σωκράτης, εος-ους (ὁ), Socrates.	Ἀλώπηξ, εκος (ῆ), a fox.
Ὅφις (ιος, εος), εως (ὁ), a serpent.	Ὀμηλῆς, ἱκος (ὁ), (<i>nom. plu.</i> ὁμήλικες), of the same age, a contemporary.
Φρόνησις, ἥσεως (ῆ), prudence.	Ἀναξ, ακτος (ὁ), a prince.
Αἰσχρότης, ητος (ῆ), shame,	Ὀρνις, ἰθος (ὁ, ῆ), a bird.
Λογιότης, ητος (ῆ), eloquence.	Ξευξίς, ἰδος (ὁ), Xeuxis.
Νεότης, ητος (ῆ), youth.	Παρύσατις, ἰδος (ῆ), Parysatis.
Γῆρας, ἄτος (τό), age.	Σεμίραμις, ἰδος (ῆ), Semiramis.
Χρῶμα, ἄτος (τό), colour.	Παῖς, παιδός (ὁ, ῆ), (<i>nom. plu.</i> παῖδες), a boy, a girl, a child, a young man.
Κτήμα, ἄτος (τό), a possession.	Πατήρ, πατρός (ὁ), a father.
Πράγμα, ἄτος (τό), a thing, affair, act, deed, business.	Μήτηρ, μητρός (ῆ), a mother.
Βλέμμα, ἄτος (τό), the aspect, countenance.	Ἄνθρωπος, ἀνδρός (ὁ), (<i>nom. plu.</i> ἄνδρες), a man.
Λέων, οντος (ὁ), a lion.	Γυνή, γυναικός (ῆ), (<i>nom. plu.</i> γυναῖκες), a woman.
Γέρων, οντος (ὁ), an old man.	
Ἐλέφας, αντος (ὁ), an elephant.	
Κόραξ, ἄκος (ὁ), a crow.	
Κόλαξ, ἄκος (ὁ), a flatterer.	

The young men and the old men. The thirst of the panthers. The beauty of the children. The birds of spring. The men of Sicily. The women of Thrace. The power of the chiefs. The black colour of the crows. The terror of both the lions. The contemporaries of the poets Æschylus and Homer. The portraits of the painters Apelles and Xeuxis. The eloquence of the orators Alcibiades and Aribazus. The prudence of Alexander, the son of Philip, king of the Macedonians. The virtue of Jason, prince of Thessaly, and ally to Epaminondas. The flatterers of Parysatis, the mother of Cyrus and Artaxerxes. The most agreeable possession is youth. The best possession of age is strength. The most noble possession of youth is virtue. The aspect of the man was fierce. The self-denial of Solon was great. The estates of Alcibiades are no part of the earth. The explorers of the desert bring water to the elephants. Orontes crossing the country suffered from terror. The lioness was considered, not only by the Greeks, but by foreigners, to be the most difficult animal to fight. Really that fox is more compassionate than you. O king! do you think yourself great on account of your power?

75.

Φιλοσοφία, ας (ή), wisdom, science, philosophy.	Δηκτικός, ή, έν, clever, smart, talented.
Παιδεία, ας (ή), education.	Γενναῖος, α, ον, (dat. mas. γενναίῳ), of high birth, generous.
Εὐσέβεια, ας (ή), piety, grace.	Χρήσιμος, η, ον, useful, benign.
Θεραπεία, ας (ή), praise.	Εὐπορος, ον, abounding, abundant.
Πανουργία, ας (ή), cunning, deceit.	Κρείττων, ον, better, superior, more estimable.
Λοιδορία, ας (ή), criticism.	Πολυμαθής, ές, wise, learned.
Νομοθέτης, ου (ό), a legislator.	Πάντων (gen. plu. of πᾶς), of all.
Φίλος, ου (ό), a friend.	Πολλῷ (dat. sing. of πολύς), in much, by much.
Ἐχθρός, ου (ό), an enemy.	Γινόμενος, becoming.
Κόπος, ου (ό), toil, labour.	Ἀποθνήσκων, dying.
Θάνατος, ου (ό), death.	Εγώ, I.
Στρατηγός, ου (ό), a general.	Ἡμῖν (dat. plu. of ἐγώ), to us.
Ἀθηναῖος, ου (ό), an Athenian.	Γηράσκω, I grow old.
Φιλόζωος, ου (ό, ή), a lover of life.	Ἐλεγε, he or she said.
Ὀόν, ου (τό), an egg.	Κατὰ (καθ' before an aspirate), by.
Θησαυρός, ου (ό), a treasure.	Μετά, after.
Ἀργύριον, ου (τό), silver, a piece of money.	
Χρυσίον, ου (τό), gold.	
Ἐκαστος, η, ον, each, every.	

Ἡ στρατία Ἐπαμεινώνδα. Τῷ ποιητᾷ Αἰσχύλος καὶ Εὐριπίδης. Νικόστρατος, Πελοπίδας καὶ Ἐπαμεινώνδας οἱ στρατηγοί. Σεμίραμις καὶ Κλεόπατρα τὰ βασιλίσσα. Ἡ πανουργία τῶν ἀλωπέκων. Ὁ θάνατος τοῦ Σωκράτους. Ἡ αἰσχροτής τῶν ἐχθρῶν. Τὰ ὡὰ τῶν ὄφρων. Οἱ παῖδες τοῦ γερόντου. Πᾶς ἄνθρωπος φιλόζωός ἐστιν, εἰ καὶ δυστυχής καὶ πτωχός. Ἡ ἀρετὴ πλούτου κρείττων ἐστίν. Ὁ Ἀλέξανδρος ὁ Φιλίππου, ἄναξ μετριώτερος ἦν καὶ δικαιότερος. Ὁ κόπος εἰ καὶ μογερός τῆς σχολῆς ἀμείνων ἐστίν. Σδλων, ὁ τῶν Ἀθηναίων νομοθέτης, ὁ σοφώτατός τε καὶ πολυμαθέστατος τῶν ὁμηλικῶν, ἔλεγε· γινόμενος καθ' ἑκάστην ἡμέραν πολυμαθέστερος ἐγὼ γηράσκω. Σωκράτης ἀποθνήσκων ἦν τῶν ἐχθρῶν ἑαυτοῦ μείζων καὶ εὐδαιμονέστερος. Οὗτος ὁ φιλόσοφος οὐκ ἀργυρεῖ καὶ χρυσεῖ ἦν πλούσιος, ἀλλὰ φιλοσοφία, εὐσεβεία καὶ ἀρετῇ πολλῷ εὐπορώτατος. Ἡ λοι-

δορία ἐχθροῦ δηκτικοῦ ἐστὶν ἡμῖν πολλῶν χρησιμωτέρα τῆς
θεραπείας φίλου κόλακος. Μετὰ τὴν ἀρετὴν, ἡ παιδεία
παιδί γεναίῳ πάντων τῶν θησαυρῶν ἐστὶν ὁ μέγιστος καὶ
τιμιώτατος.

REM.—(1) Ὁ τοῦ Φιλίππου, "the son of Philip." The words *father, mother, son*, are often understood, in which case the article indicates the word dropped. The article itself, however, may be likewise omitted, as Δαρεῖος Ξέρξου, "Darius the father of Xerxes."

(2) Γινόμενος, "becoming," i. e. "I become." An elliptical use of the participle termed the *Nominative Absolute*.

(3) Καθ' ἐκάστην ἡμέραν, "by each day," "day by day," "daily."

(4) Πολλῶν εὐπορώτατος, "exceedingly abundant."

(5) Μετὰ τὴν ἀρετὴν, "after virtue." The preposition μετὰ when used to express "after," takes an accusative case.

76.

Μυρσίνη, ης (ῆ), a myrtle.

Ἀνεμώνη, ης (ῆ), an anemone.

Ταμίας, ου (ὅ), a dictator.

Φιλόσοφος, ου (ὅ), a philosopher.

Ζωγράφος, ου (ὅ), a painter.

Ἀνθρωπος, ου (ὅ), man.

Ἀσσύριος, ου (ὅ), an Assyrian.

Αἰγύπτιος, ου (ὅ), an Egyptian.

Ὅμηρος, ου (ὅ), Homer.

Αἰσχύλος, ου (ὅ), Æschylus.

Νεῖλος, ου (ὅ), the Nile.

Ἑβρος, ου (ὅ), the Hebrus.

Ἄρτος, ου (ὅ), bread, a loaf.

Ὀῖνος, ου (ὅ), wine.

Υάκινθος, ου (ὅ), a hyacinth.

Κάματος, ου (ὅ), industry.

Καιρὸς, οὔ (ὅ), a time, a season.

Κρυμὸς, οὗ (ὅ), cold.

Βιβλίον, ου (τό), a book.

Ζῶον, ου (τό), an animal.

Χωρίον, ου (τό), a field, a farm.

Ἰσοκράτης, εος-ους (ὅ), Isocrates.

Δημοσθένης, εος-ους (ὅ), Demosthenes.

Σθένος, εος-ους, (τό), strength.

Χεῖμα, ἄρος (τό), winter.

Great in power. Rich in grace. Prudent in war.
Abounding in strength. Education is a treasure to men.
Beauty is a gift to women. The most useful possession
is gold. The most perishable possession is power. Heat
is pleasanter than cold. The rose is sweeter than the
myrtle. Industry is nobler than idleness. This wine is
better than the bread. An Assyrian is darker than an
Egyptian. The hyacinth is a prettier flower than the
anemone. The elephant is a more sagacious animal than

the horse. Spring is a great deal more agreeable than winter. The Nile is a deeper river than the Ganges. The Ganges is broader and deeper than the Hebrus. Homer was a greater poet than Æschylus. Demosthenes was a more eloquent orator than Cicero. Winter is the season of labour. Socrates was a more pious philosopher than Plato. The panther is a swifter than the elephant or any other animal of that sort.

77.

THE ADJECTIVES—FIRST DECLENSION,

μόνος, alone.

ιερός, sacred.

			<i>Singular.</i>		
	Masc.	Fem.	Neut.	Masc.	Fem. Neut.
<i>Nom.</i>	μόν-ος,	-η,	-ον.	ιερ-ός,	-ά, -όν.
<i>Voc.</i>	μόν-ε,	-η,	-ον.	ιερ-έ,	-ά, -όν.
<i>Gen.</i>	μόν-ου,	-ης,	-ου.	ιερ-οῦ,	-ᾶς, -οῦ.
<i>Dat.</i>	μόν-ω,	-ῃ,	-ω.	ιερ-ῶ,	-ᾷ, -ῶ.
<i>Acc.</i>	μόν-ον,	-ην,	-ον.	ιερ-όν,	-άν, -όν.

Dual.

<i>N.V.A.</i>	μόν-ω,	-α,	-ω.	ιερ-ώ,	-ά, -ώ.
<i>G.D.</i>	μόν-οιν,	-αιν,	-οιν.	ιερ-οῖν,	-αιν, -οῖν.

Plural.

<i>N.V.</i>	μόν-οι,	-αι,	-α.	ιερ-οί,	-αί, -ά.
<i>Gen.</i>	μόν-ων,	-ων,	-ων.	ιερ-ῶν,	-ῶν, -ῶν.
<i>Dat.</i>	μόν-οις,	-αις,	-οις.	ιερ-οῖς,	-αῖς, -οῖς.
<i>Acc.</i>	μόν-ους,	-ας,	-α.	ιερ-οῦς,	-άς, -ά.

REM.—(1) To this declension belong adjectives of three terminations: the masculine and neuter declined like nouns of the second declension, and the feminine like nouns of the first declension.

(2) Adjectives ending in ρος or ος preceded by a vowel have α in the feminine singular, the others have η.

(3) As some nouns in ος of the second declension are masculine and some feminine; so, in some adjectives of this declension the form in ος serves for both masculine and feminine; as *mas.* and *fem.* ἀλκίμος, "powerful;" *neut.* ἀλκίμον; *gen.* for all genders ἀλκίμων.

(4) There are a few adjectives of this declension that have forms in *ως*, these are declined like nouns of the second declension, that have the same termination, as *masc.* and *fem.* *ἐμπλεως*, "full," *neut.* *ἐμπλεων*; *gen. sing.* for all genders *ἐμπλεω*. (See Rem. 4, Ex. 69.)

78.

Ῥώμη, *ης* (ῆ), force, strength.
 Τύχη, *ης* (ῆ), fortune, chance.
 Μάχη, *ης* (ῆ), a battle, fight,
 combat.
 Βουλή, *ῆς* (ῆ), a council.
 Οργή, *ῆς* (ῆ), anger.
 Αἰτία, *ας* (ῆ), a cause.
 Φιλία, *ας* (ῆ), friendship, love.
 Σοφία, *ας* (ῆ), knowledge.
 Ἀνδρεία, *ας* (ῆ), courage.
 Ἀλήθεια, *ας* (ῆ), truth.
 Πρόνοια, *ας* (ῆ), foresight.
 Λυδός, *οῦ* (ὀ), a Lydian.
 Σικυνώνιος, *ου* (ὀ), a Sicyonian.
 Μοίριχος, *ου* (ὀ), Mericus.
 Μισάνθρωπος, *ου* (from *μισέω*
 I hate, and *ἄνθρωπος*), (ὀ, ῆ),
 a misanthrope.
 Φιλάργυρος, *ου* (ὀ), a miser.

Κόσμος, *ου* (ὀ), the world.
 Θεός, *οῦ* (ὀ), God.
 Κίνδυνος, *ου* (ὀ), danger.
 Τίμων, *ωνος* (ὀ), Tímon.
 Φῶς, *φωτός* (τό), light.
 Ὄρνις, *ἰθος* (ῆ), a hen.
 Γονεὺς, *έος-έως* (ὀ), a parent.
 Κοινός, *ή, όν*, common.
 Βέβαιος, *α, ον*, solid, durable,
 constant.
 Ἰσχυρός, *δ, όν*, strong, attrac-
 tive.
 Ῥάδιος, *ία, ον*, easy; *super.*
 ῤῥᾶστος, η, ον.
 Ἀβουλος, *ον*, blind, headlong.
 Ἀπάντων (*gen. plu. of ἅπας*),
 of all.
 Ταῦτα (*neut. plu. of οὗτος*), these.
 Μέν-δέ, but.

Σοφοὶ ἄνδρες. Σοφαὶ γυναῖκες. Σοφοὶ ζῶα. Ἡ εὐσέ-
 βεια τοῦ πατρὸς σοφοῦ. Ἡ φιλία τῆς μητρὸς σοφῆς.
 Τὸ σθένος τοῦ ζώου σοφοῦ. Ἡ φρόνησις τοῦ πατρὸς καὶ
 τῆς μητρὸς σοφῶν. Οἱ παῖδες σοφοί. Οἱ ἄνδρες σοφώτεροι.
 Αἱ γυναῖκες σοφώταται. Ἡ πρόνοια τῶν γενέων σοφω-
 τάτων. Οἱ λέοντες, θηρία δεινὰ ἀλλὰ γενναῖα. Ἡ εὐνή
 τοῦ λέοντος, θηρίου δεινοῦ ἀλλὰ γενναίου. Ἡ δριγῆ τῶν
 λεόντων, θηρίων δεινῶν ἀλλὰ γενναίων. Ὁ Νεῖλος καὶ
 ὁ Γάγγης, ποταμοὶ εὐρύτατοι καὶ βαθύτατοι. Σωκράτης
 καὶ Πλάτων, φιλόσοφοι φρονιμώτεροι καὶ εὐσεβέστεροι. Ἡ
 ἀλήθεια τῆς αἰτίας δικαίας. Οἱ κίνδυνοι τῶν πολέμων
 δεινοτάτων. Κροῖσος, Μοίριχος, καὶ Τίμων ὁ μισάνθρωπος,
 πλουσιώτατοι τῶν Λυδῶν, καὶ τῶν Σικυνώνων, καὶ τῶν
 Ἀθηναίων. Ἐν ταῖς μὲν βουλαῖς ἡ φρόνησις τῆς λογί-

τητός ἐστὶ κρείττων· ἐν ταῖς δὲ μάχιας, ἡ ἄβουλος ἀνδρεία ἀμείνων ἐστὶ τῆς φρονήσεως. Ἡ σοφία κτῆμά ἐστι τὸ κάλλιστον καὶ τὸ βεβαιότατον ἀπάντων τοῦ πλούτου καὶ τῆς ῥώμης καὶ τοῦ κάλλους ἐστὶ πολλῶν βεβαιότερα, ταῦτα γὰρ θνητά ἐστιν. Τί μέγιστον; ὁ κόσμος. Τί ῥᾶστον; τὸ ἡδύ. Τί ἰσχυρότατον; ἡ τύχη. Τί χρησιμώτατον; ὁ Θεός.

REM.—(1) Ἐν ταῖς μὲν βουλαῖς ἡ φρόνησις τῆς λογιότητός ἐστι κρείττων· ἐν ταῖς δὲ.... The particles μὲν-δέ are used simply to shew the connexion between the two clauses of the sentence, and when employed in this way, have no equivalents in English. They may, however, in this instance, be rendered by “but,” thus: “In council, prudence is more desirable than eloquence, *but* . . .”

(2) Ταῦτα γὰρ θνητά ἐστιν, “for these *are* perishable things.” The word πράγματα, “things,” is understood in this sentence, and consequently the verb ἐστὶ takes the place of εἰσὶ, “are,” it being a rule in Greek that a noun in the neuter plural, when it refers to inanimate objects, has a verb in the singular.

(3) Τί μέγιστον; “what greatest?” *i. e.* “what *thing* is greatest?” In interrogations both the noun “things,” and the verb “is,” are usually understood.

(4) Τὸ ἡδύ, “the agreeable,” *i. e.* “what is pleasant.” The neuter forms of adjectives are used with the article as substantives.

(5) Σωκράτης καὶ Πλάτων, φιλόσοφοι, here the noun φιλόσοφος refers to two persons, and ought properly to be in the dual; the plural, however, is often used under such circumstances.

79.

Πιστός, ἡ, ὄν, faithful.
 Λοιπός, ἡ, ὄν, surplus, future.
 Ἰκανός, ἡ, ὄν, enough, sufficient, plenty.
 Ποντικός, ἡ, ὄν, marine, sea.
 Ἰνδικός, ἡ, ὄν, Indian.
 Σκυθικός, ἡ, ὄν, Scythian.
 Ὀλίγος, η, ον, few.
 Μέσος, η, ον, midst, middle.
 Νεκρός, δ, ὄν, dead.
 Φοβερός, δ, ὄν, frightful, dreadful, formidable.
 Λαμπρός, δ, ὄν, luminous.

Ξηρός, δ, ὄν, dry, arid.
 Ἐρυθρός, δ, ὄν, red.
 Πικρός, δ, ὄν, bitter, pungent.
 Ὕγρός, δ, ὄν, moist, watery, damp, humid.
 Τρυχηρός, δ, ὄν, ragged, tattered.
 Τρυφερός, δ, ὄν, voluptuous, luxurious.
 Καρτερός, δ, ὄν, firm, patient.
 Σκληρός, δ, ὄν, hard, unscrupulous.
 Πονηρός, δ, ὄν, penurious.
 Ἀθρόος, α, ον, accumulated.

'Εναντίος, <i>ία, ιον</i> , unfriendly.	"Ημερος, <i>ον</i> , admirable, excellent, praiseworthy.
Πολέμιος, <i>ία, ιον</i> , hostile.	"Ατρεπτος, <i>ον</i> , intrepid, invincible.
"Ιδιος, <i>ία, ιον</i> , own, one's own, private.	Χρυσοτόκος, <i>ον</i> , that lays golden eggs, with the golden eggs.
Γελοῖος, <i>ία, ιον</i> , laughable, ridiculous.	Φιλεργός, <i>όν</i> , loving work, hard working, industrious.
'Ανδρείος, <i>ία, ιον</i> , courageous, manly.	'Αμφίδροπος, <i>ον</i> , leaning to both sides, doubtful.
"Αθῦμος, <i>ον</i> , discouraged.	

Penurious friends. Ridiculous enterprises. Frightful countenances. Admirable soldiers. Hostile criticisms. Praiseworthy acts. The men are unscrupulous. The women are unfriendly. The children are timid. The weapons are good. The myrtles are pretty. The apples are ripe. One's own estate. Hens with golden eggs. Future seasons. Marine birds. River horses, frightful brutes. Elephants, powerful animals. Panthers, brutes very difficult to fight. Lionesses are more difficult to fight than panthers. Men more skilled in painting than the Greeks. Soldiers more courageous than the Macedonians. Age is more courageous than youth. The prudence of an intelligent legislator. The worth of real wisdom. The evils of a doubtful war. The death of constant and faithful friends. The councils of Semiramis, queen of the Assyrians, a daring and courageous woman. Perdiccas captured the lioness and her cubs in a vast cave. Hystaspes killed the panther with a sharp knife. Alexander suffered thirst at the Indian frontiers. What thing is wisest?—Truth. What thing is most beautiful?—Light. What is most common?—Death.

80.

Κεφαλή, <i>ῆς (ῆ)</i> , a head.	Εὐεργέτης, <i>ου (ό)</i> , a benefactor.
Οικία, <i>ας (ῆ)</i> , a house.	Δικαστής, <i>οῦ (ό)</i> , a judge.
'Απληστία, <i>ας (ῆ)</i> , insatiability.	Πλούταρχος, <i>ου (ό)</i> , Plutarch.
Ὑποκριτής, <i>οῦ (ό)</i> , an actor, hypocrite.	Θυμός, <i>οῦ (ό)</i> , the will, passion.
	Κυνηγός, <i>οῦ (ό)</i> , a hunter.

Αἴλουρος, *ου* (ὁ), a cat.
 Ἐγκεφάλος, *ου* (ὁ), brains.
 Μορμολυκεῖον (τό), a mask.
 Μῦς, μὺός (ὁ), a mouse.
 Χεῖρ, χειρός (ἡ), a hand, a paw.
 Κρίσις, *εως* (ἡ), a judgment.
 Σκεῦος, *εος-ους* (τό), a moveable, a utensil, a property.
 Θύλαξ, ἄκος (ὁ), a sack of flour.
 Ὑγιαῖνοντες, *ων* (οἱ), the healthy.
 Νοσοῦντες, *ων* (οἱ), the sick.
 Εὐτυχοῦντες, *ων* (οἱ), the fortunate.
 Ὀργίλος, *η, ου*, subject to anger.
 Ἀθικτός, *ον*, intact, sacred.
 Ἀνεπιχείρητος, *ον*, impracticable, invulnerable.

Ἐλθών, οὔσα, *όν*, having entered.
 Ἀναλαβών, οὔσα, *όν*, having lifted up.
 Διερευνώμενος, *η, ου*, turned over, investigating.
 Κατεσκευάσμενος, *η, ου*, wrought, made up.
 Πράττοντες, (*nom. of plu. πράτων, ουσα, ου*), doing.
 Ἦν, which.
 Ἐχει, he, she, or it has.
 Λέγει, he, she, or it says.
 Ἐφη, he, she, or it said.
 Οὐδέν, *ενος, (τό)*, nothing.
 Οὐδέ (οὐδ' before a vowel), nor, or (*for nor*), neither.
 Κακῶς, ill.
 Εὐφυνῶς, cleverly, curiously.

Οἱ δικασταὶ δίκαιοι. Τὰ κρίσειε δικάια. Τὰ παλτὰ τῶν κυνηγῶν ἀνδρείων. Αἱ ἀρεταὶ εὐεργετῶν γενναίων. Ὁ πλοῦτος ἀθρόος τοῦ φιλαργύρου σκληροῦ καὶ πονηροῦ. Ουμῶ ἄθικτον οὐδέν, οὐδ' ἀνεπιχείρητόν ἐστιν. Αἱ γυναῖκες, ὡς λέγει ὁ Πλούταρχος, τῶν ἀνθρώπων ὀργιλώτεραί εἰσιν οἱ νοσοῦντες τῶν ὑγιαίνοντων, οἱ γέροντες τῶν νεανιῶν, οἱ κακῶς πράττοντες τῶν εὐτυχούντων εἰσιν ὀργιλώτεροι. Ἀλώπηξ, εἰς οἰκίαν ἐλθοῦσα ὑποκριτοῦ, καὶ ἕκαστον τῶν αὐτοῦ σκευῶν διερευνωμένη, εὔρε καὶ κεφαλὴν μορμολυκείου εὐφυνῶς κατεσκευασμένην ἣν καὶ ἀναλαβοῦσα ταῖς χερσὶν, ἔφη. “ὦ καφαλὴ! καὶ ἐγκέφαλον οὐκ ἔχει.”

REM.—(1) Οἱ κακῶς πράττοντες, “the doing badly,” *i. e.* “the unfortunate.”

(2) Εἰς οἰκίαν ὑποκριτοῦ, “into a house of actor,” *i. e.* “into an actor’s house.” This construction of the genitive, which frequently occurs, is precisely equivalent to the English possessive case.

(3) Καὶ ἕκαστον, “and each,” *i. e.* “one by one,” “one after the other.” (See Rem. 3, Ex. 75.)

(4) Κεφαλὴν μορμολυκείου, “head of mask,” *i. e.* “a mask representing a head,” “a mask-head,” “a mask.”

(5) Ταῖς χερσὶ, “in her or its paws.” The article is here used as a possessive pronoun. (See Rem. 3, Ex. 59.)

81.

Διερευνώμενος, η, ον, turning over, investigating.	Κατεσκευασμένος, η, ον, wrought, made up.
Γινόμενος, η, ον, becoming.	Θεασάμενος, η, ον, having inspected.
Γεγόμενος, η, ον, become.	Συστρατευσάμενος, η, ον, having fought.
Γεγραμμένος, η, ον, represented.	
Τετυφωμένος, η, ον, conceited.	

REM.—(1) The participles agree with the noun in number, gender, and case.

(2) A participle with the article is equivalent to a relative with the verb. (See Rem. 2, Ex. 65.)

A sword curiously wrought. Actor's properties cleverly made up. Attica is not represented in the map of the world. Perdiccas investigating each of the weapons, found a good spear. The explorers having inspected the country, bring water to the army. The girl who becomes daily more amiable. The courage of the chiefs who had fought with Alexander. The prudence of the king who had become an ally to the Thebans. The vile misers who become day by day richer and more wretched. Socrates, seeing that the young men were conceited on account of their wealth, did not praise them.

82.

ADJECTIVES—SECOND DECLENSION.

εὐδαίμων, happy. ἀληθής, true.

Singular.

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
<i>Nom.</i>	εὐδαίμ-ων,	-ον.	ἀληθ-ής,	-ές.
<i>Voc.</i>	εὐδαίμ-ον,	-ον.	ἀληθ-ές,	-ές.
<i>Gen.</i>	εὐδαίμ-ονος,	-ονος.	ἀληθ-(έος)-οῦς.	-έος. οῦς.
<i>Dat.</i>	εὐδαίμ-ονι	-ονι.	ἀληθ-(έϊ)-εϊ,	-έϊ-εϊ.
<i>Acc.</i>	εὐδαίμ-ονα,	-ονα.	ἀληθ-(έα)-ῆ,	-ές.

Dual.

Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
<i>N. V. A.</i> εὐδαίμ-ονε,	-ονε.	ἀληθ-έε-ῆ,	-έε-ῆ.
<i>G. D.</i> εὐδαίμ-όνοιν.	-όνοιν.	ἀληθ-(έοιν)-οῖν,	-εοιν-οῖν.

Plural.

<i>N. V.</i> εὐδαίμ-ονες,	-ονα.	ἀληθ-(έες)-εῖς,	-έα-ῆ.
<i>Gen.</i> εὐδαίμ-ονων,	-ονων.	ἀληθ-(έων)-ῶν,	-έων-ῶν.
<i>Dat.</i> εὐδαίμ-οσι,	-οσι.	ἀληθ-έσι,	-έσι.
<i>Acc.</i> εὐδαίμ-ονας,	-ονα.	ἀληθ-(έας)-εῖς,	-έα-ῆ.

REM.—(1) Adjectives of this declension have two terminations only, one for the *masc.* and *fem.*, and another for the *neuter*, both of which are declined like nouns of the third declension.

(2) It will be observed that some forms of the second model are contracted; this occurs, as in nouns of the third declension, when the termination *ος* of the *gen.* is preceded by a vowel. (See Appendix.)

(3) The following are the terminations of the second declension :—

Masc. and Fem.	Neut.	Gen.	Voc.
-ων,	-ον ;	-ονος,	-ον.
-ης,	-εις ;	-εος,	-εις.
-ην,	-εν ;	-ενος,	-εν.
-ις,	-ι ;	-ιτος,	-ι.
-υς,	-υ ;	-υτος,	-υ.

(4) Comparatives in *ων*, which belong to this declension, have some of their cases contracted thus :—

μεῖζων, "greater;" *neut.* μεῖζον.

*Singular.**Plural.*

Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
<i>N.</i> μεῖζ-ων,	-ον.	μεῖζ-ονες-(οες)-ους,	-ονα-(οα)-ω.
<i>G.</i> μεῖζ-ονος,	-ονος.	μεῖζ-όνων,	-όνων.
<i>D.</i> μεῖζ-ονι,	-ονι.	μεῖζ-οσι,	-οσι.
<i>A.</i> μεῖζ-ονα-(οα)-ω,	-ον.	μεῖζ-ονας-(οας)-ους,	-ονα,(οα),ω.

Dual.

Masc. and Fem.	Neut.
<i>N. A.</i> μεῖζ-ονε,	-ονε.
<i>G. D.</i> μεῖζ-όνοιν.	-όνοιν.

83.

Ψυχή, ἥς (ῆ), the soul, mind.
 Γλωσσαλγία, ας (ῆ), an indis-
 cretion.
 Φαντασία, ας (ῆ), fancy, imagi-
 nation.
 Πεισιστράτης, ου (ὁ), Pisistratus.
 Τύραννος, ου (ὁ), an absolute
 king, a tyrant.
 Παιδαγωγός, οὔ (ὁ), a tutor, a
 pedagogue.
 Γεωργός, οὔ (ὁ), a peasant.
 Σῖτος, ου (ὁ), grain.
 Χρόνος, ου (ὁ), time.
 Ἄροτρον, ου (ὁ), a plough.
 Διδασκαλεῖον, ου (το), a school.
 Θεμιστοκλῆς, εἰς (ὁ), Themis-
 tocles.
 Κύν, κυνός (ὁ), a dog.
 Σῶμα, ἄτος (τό), the body.
 Ἀλόγιστος, ον, senseless, insig-
 nificant, little.
 Μεγαλόφρων, ον, magnanimous.
 Γλυκίων, ον, sweeter, more de-
 licious.
 Μεγαλοπρεπής, ἐς, magnificent,
 great.

Πάντες (*masc. plu. of πᾶς*), all.
 Ὦν, being.
 Προσάγοντος (*gen. of προσάγων*),
 advancing, passing.
 Προσιόντος (*gen. of προσίων*),
 approaching.
 Αὕτη (*fem. of οὗτος*), this.
 Αὐτῷ (*dat. of αὐτός*), for him.
 Τί (*neut. of τίς*), something.
 Ἐπανήι, he, she, or it was re-
 turning.
 Ἐνεφαίνετο, he, she, or it was
 displayed, shone.
 Ἀπεκρίνατο, he, she, or it re-
 plied.
 Ἐχωρῆσαι, to have made place,
 to have moved.
 Πάνυ, very.
 Ἐλευθερίως, boldly.
 Εἴτα, then, at that time.
 Οὕτως ἄρα, in this way.
 Ἐκ (ἐξ before a vowel), from.
 Κατά, in, on, as to.
 Δέ καί, however.
 Ἐτι, yet, still.
 Γάρ, because, is it that?

Ὁ ληστής κακίων. Τὸ ληστὰ κακίονε. Οἱ καρποὶ
 γλυκίους καὶ ἡδίους. Πάντες οἱ ἄνθρωποι φιλόζωοι, εἰ
 καὶ πτωχοὶ καὶ δυστυχεῖς εἰσιν. Ὁ ἀνὴρ μεγαλοπρεπὴς
 μὲν τῷ σώματι, κατὰ δὲ ψυχὴν ἀλόγιστος. Ἡ φαντασία
 τοῦ ἀνδρὸς μεγαλοπρεποῦς μὲν τῷ σώματι, κατὰ δὲ ψυχὴν
 ἀλογίστου. Αἱ γλωσσαλγαὶ τῶν ἀνδρῶν μεγαλοπρεπῶν
 μὲν τῷ σώματι, κατὰ δὲ ψυχὴν ἀλογίστων. Ἐπανήει
 ποτὲ ἐκ διδασκαλείου παῖς ἐστὶ ὢν Θεμιστοκλῆς. Εἴτα
 προσιόντος Πεισιστράτου, ὁ παιδαγωγὸς ἔφη τῷ Θεμιστοκλεῖ
 μικρὸν ἐχωρῆσαι τῆς ὁδοῦ, προσάγοντος τοῦ τυράννου. Ὁ
 δὲ καὶ πάνυ ἐλευθερίως ἀπεκρίνατο: “Αὕτη γὰρ, εἶπεν,
 αὐτῷ οὐχ ἱκανὴ ὁδός;” Οὕτως ἄρα εὐγενὲς τι καὶ μεγα-
 λόφρον ἐνεφαίνετο τῷ Θεμιστοκλεῖ καὶ ἐξ ἐκείνου.

REM.—(1) Οἱ καρποὶ γλυκίους, “the sweeter fruits.” Some

F

adjectives have comparatives in *ων* as well as in *τερος*; thus "sweeter" may either be rendered by *γλυκίων* or *γλυκύτερος*.

(2) *Ἐκ διδασκαλείου*, "from school." The preposition *ἐκ* governs a genitive case.

(3) *Ἐλτα προσιώντος Πεισιστράτου*, "Pisistratus happening to pass at the time." Words used to extend the signification of other words (adverbs) are usually placed like *εἰτα* at the head of the sentence.

(4) *Ὁ παιδαγωγὸς ἔφη τῷ Θεμιστοκλεῖ ἐκχωρῆσαι τῆς ὁδοῦ*, "The pedagogue told Themistocles to have moved out of the way," i. e. "to move out of the way." A past form of the infinitive mood is used in Greek after another verb in a past tense.

(5) *Ὁ δὲ πάνυ ἐλευθερίως ἀπεκρίνατο*. "but he very boldly replied." The article used as a pronoun. (See Rem. 3, Ex. 73.)

(6) *Αὕτη γὰρ αὐτῷ οὐχ ἱκανὴ ὁδός*; "Why, is there not space enough for him already?"

(7) *Εὐγενές τι*, "something noble." The particles *τίς*, *τί* in affirmative sentences are always placed after the word to which they refer. (See Rem. 5, Ex. 68.)

(8) *Καὶ ἐξ ἐκείνου*, "and from that," i. e. "and from that time on." The word *χρόνου*, "understood."

84.

<i>Ἐπιστήμων, ον</i> , skilful.	<i>Ἀβλαβής, ἐς</i> , unhurt.
<i>Ἀμύμων, ον</i> , blameless, innocent.	<i>Ἐπιμελής, ἐς</i> , vigilant.
<i>Εὐγνώμων, ον</i> , reasonable, candid.	<i>Ἀκριβής, ἐς</i> , exact, strict, accurate.
<i>Ἀπράγμων, ον</i> , disengaged, free from care.	<i>Κινδυνώδης, ἐς</i> , dangerous.
<i>Σώφρων, ον</i> , rational, of sound mind.	<i>Ἀφάνης, ἐς</i> , obscure, ignoble.
<i>Ἀτέρμων, ον</i> , boundless, infinite.	<i>Ἀμᾶθής, ἐς</i> , untaught, ignorant, rude.
<i>Μνήμων, ον</i> , mindful.	<i>Ἐπαχθής, ἐς</i> , odious.
<i>Αὐτόχθων, ον</i> , indigenous.	<i>Ἀπηνής, ἐς</i> , cruel, savage.
<i>Πέπων, ον</i> , sun-dried, mellow, ripe.	<i>Δαψιλής, ἐς</i> , expensive, profuse, sumptuous.
<i>Πλείων, ον</i> , more, greater.	<i>Ἐπιεικής, ἐς</i> , reasonable, right, fair.
<i>Μείων, ον</i> , less, lesser.	<i>Νωλεμής, ἐς</i> , energetic, assiduous.
<i>Ἐχθίων, ον</i> , more unfriendly.	<i>Εὐήθης, ἐς</i> , frank, ingenuous, open.
<i>Μεγαλοπράγμων, ον</i> , prone to undertake great things, enterprising.	<i>Φιλόπατρις, ι</i> , patriotic.
<i>Κακοδαίμων, ον</i> , unfortunate, unhappy.	<i>Τίς, τί</i> (enclitic), a certain, some, any.
	<i>Εὐχᾶρις, ι</i> , glad, joyful, happy.

A certain hard working peasant. A certain vile animal. Some intelligent foreigners. A patriotic mother. Glad minds. Joyful truths. Happy countenances. Men prone to undertake great things. Poets of sound mind. Women free from care. Flatterers sumptuous in praise. Kings boundless in power. Legislators accurate in foresight. Soldiers odious to Alexander. Lands that are no part of Attica. Flowers indigenous to Sicily. Argives skilful in deceit. More prudence than courage. Less wine than water. The Macedonians are more unfriendly to the Greeks. The beauty of innocent children. The vigilant dog of the ignorant hunters. The ripe grains of Thrace. The reasonable judgments of a just judge. The cruel deeds of an ignoble tyrant. The worth of mindful friends. I am unhappy. Art thou blameless? What thing is most dangerous?—Fancy.

85.

ADJECTIVES—THIRD DECLENSION.

δριμύς, sharp.

Singular.

Masc.	Fem.	Neut.
<i>Nom.</i> δριμ-ύς,	δριμ-εῖα,	δριμ-ύ.
<i>Voc.</i> δριμ-ύ,	δριμ-εῖα,	δριμ-ύ.
<i>Gen.</i> δριμ-έος,	δριμ-εἰας,	δριμ-έος.
<i>Dat.</i> δριμ-εῖ-εῖ,	δριμ-εἰα,	δριμ-εῖ-εῖ.
<i>Acc.</i> δριμ-ύν,	δριμ-εῖαν,	δριμ-ύ.

Dual

<i>N.A.</i> δριμ-έε,	δριμ-εἶα,	δριμ-έε.
<i>D.G.</i> δριμ-έσιν,	δριμ-εἶαιν,	δριμ-έσιν.

Plural.

<i>N.V.</i>	δριμ-έες-εῖς,	δριμ-εῖται,	δριμ-έα.
<i>Gen.</i>	δριμ-έων,	δριμ-εῖων,	δριμ-έων.
<i>Dat.</i>	δριμ-έσι,	δριμ-εῖαις,	δριμ-έσι.
<i>Acc.</i>	δριμ-έας-εῖς,	δριμ-εῖτας,	δριμ-έα.

REM.—(1) Adjectives of this declension have three terminations, the masculine and neuter declined like nouns of the third, and the feminines like nouns of the first declension.

(2) The following terminations belong to third declension :—

<i>Nominative.</i>			<i>Genitive.</i>			<i>Vocative.</i>
Mas.	Fem.	Neut.	Mas.	Fem.	Neut.	Mas.
-ας,	αινα,	αν.	-ανος,	αίνης,	ανος.	-αν.
-ην,	εινα,	εν.	-ενος,	είνης,	ενος.	-εν.
-ίεις,	ίεσσα,	ιεν.	-ιεντος,	ιέσσης,	ιεντος.	-εν.
-όεις,	όεσσα,	όεν. }	-οὔντος,	ούσσης,	οὔντος.	-ον.
-οῦς,	οῦσσα,	οὔν. }				
-ήεις,	ήεσσα,	ήεν. }	-ῆντος,	ήσσης,	ῆντος.	
-ῆς,	ῆσσα,	ῆν. }				
-υς,	εια.	υ.	-εος,	είας,	εος.	
-ων,	ουσα,	ον.	-οντος,	ούσσης,	οντος.	
-ας,	ασα,	αν,	-αντος,	άσσης,	αντος.	
-εῖς,	εῖσα,	έν,	-έντος,	είσσης,	έντος.	

Amongst these terminations are included the participles in *ων*, *ας*, and *εις*, which are declined thus :—

ἐκόν, willing.

<i>Singular.</i>			<i>Plural.</i>		
Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
<i>N.V.</i> ἐκ-ών,	-οὔσα,	-όν.	-όντες,	-ούσαι,	-όντα.
<i>Gen.</i> ἐκ-όντος,	-ούσης,	-όντος.	-όντων,	-ούσων,	-όντων.
<i>Dat.</i> ἐκ-όντι,	-ούσῃ,	-όντι.	-οὔσι,	-ούσαις,	-οῦσι.
<i>Acc.</i> ἐκ-όντα,	-ούσαν.	-όν.	-όντας,	-ούσας,	-όντα.

Dual.

	Mas.	Fem.	Neut.
<i>N.A.</i>	ἐκ-όντε,	-ούσα,	-όντε.
<i>G.D.</i>	ἐκ-όντοι,	-ούσαι,	-όντοι.

In the same way are declined the contracted forms *φρονῶν* (*φρονέων*), -οὔσα, οὔν; *gen.* *φρονοῦντος* -ούσης -οὔντος, "thinking :"—*οῖων* (*οῖάων*) -ῶσα -ῶν; *gen.* *ῶντος* -ῶσης -ῶντος, "seeing." (See Appendix.)

προστάξας, having commanded.

Singular.

Plural.

	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
<i>N.V.</i>	προστάξ-ας,	-ᾶσα,	-αν.	-αντες,	-ασαι,	-αντα.
<i>Gen.</i>	προστάξ-αντος,	-άσης,	-αντος.	-άντων,	-ασών,	-άντων.
<i>Dat.</i>	προστάξ-αντι,	-άσῃ,	-αντι.	-ᾷσι,	-άσαις,	-ᾷσι.
<i>Acc.</i>	προστάξ-αντα,	-ᾶσαν,	-αν.	-αντας,	-άσας,	-αντα.

Dual.

	Mas.	Fem.	Neut.
<i>N.A.</i>	προστάξ-αντε,	-ᾶσα,	-αντε.
<i>G.D.</i>	προστάξ-άντοιιν,	-άσαιιν,	-άντοιιν.

In the same way is declined the adjective *πᾶς*, *πᾶσα*, *πᾶν*, *gen.* *παντός*, *πάσης*, *παντός*, "all," "every." (See Appendix.)

τυφθείς, having been struck.

Singular.

Plural.

	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
<i>N.V.</i>	τυφθ-είς,	-εῖσα,	-έν.	-έντες,	-εῖσαι,	-έντα.
<i>Gen.</i>	τυφθ-έντος,	-εῖσης,	-έντος.	-έντων,	-εισών,	-έντων.
<i>Dat.</i>	τυφθ-έντι,	-εῖσῃ,	-έντι.	-εῖσι,	-εῖσαις,	-εῖσι.
<i>Acc.</i>	τυφθ-έντα,	-εῖσαν,	-έν.	-έντας,	-εῖσας,	-έντα.

Dual.

	Mas.	Fem.	Neut.
<i>N.A.</i>	τυφθ-έντε,	-εῖσα,	-έντε.
<i>G.D.</i>	τυφθ-έντοιιν,	-εῖσαιιν,	-έντοιιν.

REM.—(3) The following classes of adjectives have the same termination for all three genders.

The adjectives *μάκαρ* "blessed," *μακρόχειρ* "single-handed," and all others compounded with a substantive, except compounds of *ποῦς* and *πόλις*.

Those derived from *πατήρ* and *μήτηρ* that end in *ωρ*, as *ἄπάτωρ* "fatherless," *ἄμήτωρ* "motherless."

Those in *ης-ητος* and *ως-ωτος*, as *ἄδμής* "untamed," *ἄγνώς* "unknown," except *πένης* "poor," *θής* "servile," and *Κρής* "Cretan."

Those in *ξ* and *ψ*, as *ἐριβώλαξ* "very fertile," *ἄοψ* "blind."

Those in *ας-αδος*, *ις-ιος*, *ις-ιδος*, as *φυγᾶς* "fugitive," *πολύμητις* "very sagacious," *ἐλικῶπις* "sparkling-eyed."

The foregoing classes of adjectives are rarely used with neuter nouns, and are all declined like nouns of the third declension having similar terminations. (See Appendix.)

Γνώμη, ης (ἡ), a thought, a reflection.

Σπαρτιάτης, ου (ὁ), a Spartan.

Βοιωτός, οὔ (ὁ), a Boeotian.

Λακεδαιμόνιος, ου (ὁ), a Lacedemonian.

Ἀγησιλάος, ου (ὁ), Agesilaus.

Νύξ, νυκτός (ἡ), night.

Κόνις, ιος or εως (ἡ), dust, earth.

Θεράπων, (ἄπων) οντος (ὁ), a servant, an attendant.

Ἄπας, ἅπασα, ἅπαν, all without exception.

ἔχων, οὔσα, ον, having, possessing, obtaining.

Ἰδών, οὔσα, όν, having beheld.

Πράξας, ἄσα, αν, having accomplished.

Κελεύσας, ἄσα, αν, having commanded.

Γενόμενος, η, ον, having broke, having arrived.

Ἐπαμειβόμενος, η, ον, having gathered.

Παραταξάμενος, η, ον, having given battle.

Κείμενος, η, ον, laid, scattered about.

Αὐτῶν, (contr. of *ἐαυτῶν*), of themselves, their own.

Ἐμοῦ (gen. of *ἐγώ*), of me.

Οὓς, whom.

Διέπεμψε, he, she, or it sent away, out.

Διέλυσε, he, she, or it had closed.

Δύναιντο, they might.

Ἐγένοντο, they were, they became.

Ἀνεχώρησαν, they returned.

Γνωρίσαι, to have recognised.

Ἀποκρύψαι, to have hidden, to have covered up.

Πρό, before.

Ὡς; so that.

Ἀγησιλάου ποτὲ πρὸς τοὺς Βοιωτοὺς παραταξαμένου, ἀμφίρροπος ἦν ἡ νίκη· νύξ γάρ διέλυσε τὴν μάχην· ὁ δὲ μέσης νυκτὸς τοὺς πιστοτάτους διέπεμψε κελεύσας οὓς δύναιντο γνωρίσαι Σπαρτιάτας νεκροὺς, ἐπαμειβόμενους κόνιν ἀποκρύψαι· καὶ οἱ μὲν τοῦτο πράξαντες πρὸς ἡμέρας ἀνεχώρησαν. Οἱ δὲ πολέμιοι, ἡμέρας γενομένης, τοὺς αὐτῶν νεκροὺς, ἰδόντες ἅπαντας κειμένους, τοὺς δὲ τῶν Σπαρτιατῶν ὀλίγους, ἄθυμοι καὶ δειλότεροι ταῖς γνώμαις ἐγένοντο, ὡς Λακεδαιμονίων τὴν νίκην ἐχόντων.

REM.—(1) Ὁ δὲ τοὺς πιστοτάτους διέπεμψε, "but he sent his most faithful attendants." Such words as *θεράπων*, "attendant;" *μαθητής*, "disciple;" are generally understood. (See Rem. 1, Ex. 75.)

(2) Κελεύσας, "having commanded *them*." The pronoun *αὐτοῖς* understood. (See Rem. 5, Ex. 70.)

(3) Οὓς δύναιντο γνωρίσαι, "*those* whom they might recognise." The antecedent of the relative is not always expressed.

(4) Σπαρτιάτας νεκροὺς ἀποκρύψαι, "*to have hidden* the dead Spartans," i. e. "to hide the dead Spartans." A past infinitive after a past tense. (See Rem. 4. Ex. 83.)

(5) Καὶ οἱ μὲν τοῦτο πράξαντες, "and having accomplished this, *they*." The article employed as a pronoun. (See Rem. 5, Ex. 83.)

(6) Οἱ πολέμοι, "the hostile men," i. e. "the enemy." The word ἄνδρες understood.

87.

Πρέσβυς, εἶα, ὅ, old, ancient.

Ἵκνυς, εἶα, ὅ, active, light, nimble.

Πλατύς, εἶα, ὅ, wide, ample, flat.

Βαρύς, εἶα, ὅ, irksome, troublesome.

Βραχύς, εἶα, ὅ, short, brief.

Τραχύς, εἶα, ὅ, rough, rugged, rocky.

Εὐθύς, εἶα ὅ, right, direct, straight.

Θρασύς, εἶα, ὅ, audacious.

Λιγύς, εἶα ὅ, harmonious.

Ἡμισύς, εἶα, ὅ, half.

Πᾶς, πᾶσα, πᾶν, each, all, every.

Τέρην, τέρεινα, τέρεν, tender.

Τάλας, αἶνα, ἀν, wretched.

Τιμῆεις, ἡέσσα, ἦεν, esteemed, respected, praiseworthy.

Αἰγλήεις, ἡέσσα, ἦεν, bright, brilliant.

Ὀμφαλόεις, εἶσα, ἐν, embossed.

Πτερόεις, εἶσα, ἐν, winged.

Ἀνεμόεις, εἶσα, ἐν, windy, stormy,

Αἱματόεις, εἶσα, ἐν, gory.

Μάκαρ, ἄρος, happy, blessed.

Ἐριβώλαξ, ἄκος, productive.

Πολυνάϊξ, ἴκος, impetuous, violent.

Ἀρπαξ, ἄκος, rapacious.

Οἶνοψ, οπος, wine-coloured, dark.

Ἄοψ, ἄοπος, blind.

Ἐλικώψ, ωπος, dark-eyed.

Φυγὰς, ἄδος (ἄδος), fugitive.

Πολυδεϊράς, ἄδος (ἄδος), peaked, ridged.

Πολύμητις, ιος, very sagacious, wily.

Εὐκνημις, ἴδος, well-armed.

Ἐλικῶπις, ἴδος, sparkling-eyed.

Ἀδμής, ἦτος, untamed.

The direct road to Attica. Troublesome animals. Blind men. The brief season of youth. The nimble dogs of the hunter. The terror of the untamed horses. Every dark-eyed child of Asia. The sweet and harmonious voices of the birds. The beautiful and brilliant colours of the flowers. The peaked and stormy regions of India. The wily enterprizes of a skilful general. The graceful and sparkling-eyed women of Egypt. All the terrible and irksome calamities of poverty. Every tender fruit of Thrace. All the productive fields of the peasants. Every rugged rock of Bœotia. The violent and rapacious tyrants of Syracuse. The merits of the

embossed figures in Attica. The excellence of the winged statues in Assyria. Broad and ample are the estates of Alcibiades. Audacious and daring are the brigands of Sicily. Fugitive are the fancies of age. Are the soldiers of Agesilaus well armed?

88.

Ἐπίνοια, ας (ή), a trick, a ruse.
Πάτταλος, ου (ό), a hook, a
peg.

Ὦν, οὔσα, ὄν, being.

Κατιών, οὔσα, ὄν, coming down,
coming out.

Συλλαμβάνων, οὔσα, ὄν, taking
with, or together, catching.

Γνούς, οὔσα, ὄν, having known.

Ὀρών, ὤσα, ὦν, seeing.

Δυνάμενος, η, ὄν, being able.

Ἀναλίσκόμενος, η, ὄν, diminish-
ing.

Σοφίζόμενος, η, ὄν, dissembling.

Ἀναβάς, ἄσα, ἀν, having as-
cended.

Παρακύψας, ἄσα, ἀν, having
looked out slyly.

Ἡμεῖς (nom. plu. of ἐγώ), we.

Σί (enclitic), to thee, to you.

Αὐτόν (acc. of αὐτός), him, it.

Αὐτῶν (gen. plu. of αὐτός), of
them.

Αὐτούς (acc. plu. of αὐτός), them.

Ἐαυτόν (acc. of ἑαυτοῦ), him-
self, itself,

Ἐαυτούς (acc. plu. of ἑαυτοῦ),
themselves.

Ἀλλήλους (acc. of ἀλλήλων),
each other, one another.

Πολλῶν (gen. plu. of πολὺς), a
number.

Γένη, thou wert, you were.

Προσελεύσομαι, I will go near,
I would go near.

Ἦκε (ν), he, she, or it came.

Κατήσθι (ν), he, she, or it de-
voured.

Προσεποιεῖτο, he, she, or it pre-
tended, feigned.

Ἐγνώ, he, she, or it resolved.

Ἀπῳήρησε, he, she, or it hung,
suspended.

Κατέλθωμεν, we must go.

Ἀπολώμεθα, we may be exter-
minated.

Σωθησόμεθα, we shall be safe,
or in safety.

Ἐφᾶσαν, they said.

Ἐξικνῆσθαι, to reach.

Ἐκκαλίσασθαι, to have enticed.

Μηκέτι, no more, any more.

Κάτω, down, out.

Παντάπᾶσι (ν), utterly, en-
tirely.

Δεῦρο, here.

Δή, accordingly.

Ἀπό, from, upon.

Διά (δι' before a vowel), by.

Ἴνα (particle governing subj.),
so that.

Κἂν (for καὶ ἄν), even though.

Ὡ οὗτος, ho, you there

Ὡςπερ, like, as.

Ὅπως, so that.

Ἐάν, (for εἰ ἄν), if.

Ἐν οἰκίᾳ τινὶ πολλῶν μυῶν ὄντων, αἰλουρος τοῦτο γνούς
ἦκεν ἐνταῦθα, καὶ καθ' ἕκαστον αὐτῶν συλλαμβάνων

κατήσθιεν. Οἱ δὲ, καθ' ἐκάστην ἑαυτοὺς ἀναλίσκομένους ὀρῶντες, ἔφασαν πρὸς ἀλλήλους. “Μηκέτι κάτω κατέλθωμεν, ἵνα μὴ παντάπασιν ἀπολώμεθα, τοῦ γὰρ αἰλούρου μὴ δυναμένου δεῦρο ἐξικνεῖσθαι, ἡμεῖς σωθησόμεθα.” Ὁ δὲ αἰλουρος, μηκέτι τῶν μυῶν κατιόντων, ἔγνω δι' ἐπινοίας αὐτοὺς σοφίζόμενος ἐκκαλέσασθαι. Καὶ δὴ ἀπὸ παττάλου τινὸς ἑαυτὸν ἀναβὰς ἀπῆρῳσε, καὶ προσεποιεῖτο νεκρὸς εἶναι. Τῶν δὲ μυῶν τις παρακύψας, καὶ ἰδὼν αὐτὸν, ἔφη· “ὦ οὗτος, καὶν θύλαξ γένῃ, οὐ προσελεύσομαί σοι.”

REM.—(1) Πολλῶν μυῶν, “a number of mice.” The genitive is used here simply to indicate the source or cause of the act involved in the proposition. Under such circumstances the genitive absolute is usually employed, but not always. (See Rem. 5, Ex. 73.)

(2) Οἱ δὲ καθ' ἐκάστην ἑαυτοὺς ἀναλίσκομένους ὀρῶντες, “but they seeing themselves diminishing *day by day*.” The noun ἡμέραν understood. (See Rem. 3, Ex. 80.)

(3) Ἐγνω δι' ἐπινοίας αὐτοὺς ἐκκαλέσασθαι, “he resolved to entice them *by* a trick.” The preposition διὰ used in the sense of “*by*” governs a genitive case.

(4) Ἐπινοία, “a thought, the result of serious deliberation,” “a stratagem.”

(5) Παρακύψας, “looking by leaning the head sideways.”

89.

Κομίζων, οὔσα, ὄν, carrying, bringing.

Ἀντίχων, οὔσα, ὄν, resisting.

Ἀλαλάζων, οὔσα, ὄν, uttering joyful shouts.

Φρονῶν, οὔσα, οὔν, thinking, thinking one's self.

Πιῶν, οὔσα, ὄν, having drank.

Βαλῶν, οὔσα, ὄν, having gathered, collected.

Εὐρών, οὔσα, ὄν, having found.

Εἰπῶν, οὔσα, ὄν, having said.

Ἐλθῶν, οὔσα, ὄν, having entered.

Δείξας, ᾄσα, αν, having shown, having pointed out.

Χρεμτίσας, ᾄσα, αν, neighed.

Εἰσαχθείς, εἶσα, ἐν, led in.

Φανείς, εἶσα, ἐν, glittered.

Γραφείς, εἶσα, ἐν, painted.

Men bravely resisting evil. Women carrying fruit to Attica. Soldiers uttering shouts of joy. Tyrants thinking themselves great on account of their clemency. The servants having gathered the water bring it to the army. A number of mice having entered an actor's house, a cat went there. The Boeotians having said, We shall be

safe, Agesilaus resolved to entice them by a stratagem. The water having glittered, the leader of the Macedonians overturned the helmet. The peasants having drank the wine, became troublesome to Mericus. The generals having found weapons, returned to the council. The wild beasts having been led in, Perdiccas seized a panther. The Lacedemonians having pointed out the dead bodies, the enemies became discouraged. The horses having neighed, Alexander praised the pictures painted by Apelles.

90.

ADJECTIVES.—IRREGULAR DECLENSIONS.

αὐτός, αὐτή, αὐτό, the same.

Singular.

Masc.	Fem.	Neut.
<i>Nom.</i> αὐτός,	αὐτή,	αὐτό.
<i>Gen.</i> αὐτοῦ,	αὐτῆς,	αὐτοῦ.
<i>Dat.</i> αὐτῷ,	αὐτῇ,	αὐτῷ.
<i>Acc.</i> αὐτόν,	αὐτήν,	αὐτό.

Plural.

<i>Nom.</i> αὐτοί,	αὐταί,	αὐτά.
<i>Gen.</i> αὐτῶν,	αὐτῶν,	αὐτῶν.
<i>Dat.</i> αὐτοῖς,	αὐταῖς,	αὐτοῖς.
<i>Acc.</i> αὐτούς,	αὐτάς,	αὐτά.

Dual.

<i>N.A.</i> αὐτώ,	αὐτά,	αὐτώ.
<i>G.D.</i> αὐτοῖν,	αὐταῖν,	αὐτοῖν.

REM.—(1) *Αὐτός* is an adjective of the first declension, but has the neuter in *o*. When the noun is not expressed *αὐτός* is a pronoun, the nominatives equivalent to *he, she, it, they*; the accusatives to *him, her, it, them*. (See Rem. 2, Ex. 86.) The genitive cases of *αὐτός* are likewise equivalent to the possessive pronouns *his, her, its, their*. (See Ex. 65.)

(2) Like *αὐτός* are declined *ἐκεῖνος, ἐκείνη, ἐκεῖνο*, “that;” and *ἄλλος, ἄλλη, ἄλλο*, “other,” “another.”

οὗτος, αὕτη, τοῦτο, *this*.

Singular.

	Masc.	Fem.	Neut.
<i>Nom.</i>	οὗτος,	αὕτη,	τοῦτο.
<i>Gen.</i>	τούτου,	ταύτης,	τούτου.
<i>Dat.</i>	τούτῳ,	ταύτῃ,	τούτῳ.
<i>Acc.</i>	τοῦτον,	ταύτην,	τοῦτο.

Plural.

<i>Nom.</i>	οὗτοι,	αὗται,	ταῦτα.
<i>Gen.</i>	τούτων,	τούτων.	τούτων.
<i>Dat.</i>	τούτοις,	ταύταις.	τούτοις.
<i>Acc.</i>	τούτους,	ταύτας,	ταῦτα.

Dual.

<i>N.A.</i>	τούτω,	ταυτά,	τουτώ.
<i>G.D.</i>	τούτοιν,	ταύταιν,	τούτοιιν.

REM.—(3) Οὗτος is likewise an adjective of the first declension, but has τ prefixed to some of its cases.

(4) Some adjectives compounded of οὗτος, follow its declension; but reject the τ in all the cases, as τοσοῦτος, τοσαύτη, τοσοῦτο, "so great;" τοιοῦτος, τοιαύτη, τοιοῦτο, "such."

πολύς, πολλή, πολύ, *much, many*.

Singular.

<i>Nom.</i>	πολύς,	πολλή,	πολύ.
<i>Gen.</i>	πολλοῦ,	πολλῆς,	πολλοῦ.
<i>Dat.</i>	πολλῷ,	πολλῇ,	πολλῷ.
<i>Acc.</i>	πολύν,	πολλήν,	πολύ.

Plural.

<i>Nom.</i>	πολλοί,	πολλαί,	πολλά.
<i>Gen.</i>	πολλῶν,	πολλῶν,	πολλῶν.
<i>Dat.</i>	πολλοῖς,	πολλαῖς,	πολλοῖς.
<i>Acc.</i>	πολλούς,	πολλάς,	πολλά.

	<i>Dual.</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N. A.</i>	πολλῶ,	πολλά,	πολλῶ.
<i>G. D.</i>	πολλοῦ,	πολλαῖ,	πολλοῦ.

μέγας, μεγάλη, μέγα, *great, large.*

Singular.

<i>Nom.</i>	μέγας,	μεγάλη,	μέγα.
<i>Gen.</i>	μεγάλου,	μεγάλης,	μεγάλου.
<i>Dat.</i>	μεγάλῳ,	μεγάλῃ,	μεγάλῳ.
<i>Acc.</i>	μέγαν,	μεγάλην,	μέγα.

Plural.

<i>Nom.</i>	μεγ-άλοι,	-άλοι	-άλα.
<i>Gen.</i>	μεγ-άλων,	-άλων,	-άλων.
<i>Dat.</i>	μεγ-άλοις,	-άλοις,	-άλοις.
<i>Acc.</i>	μεγ-άλους,	-άλους,	-άλα.

Dual.

<i>N. A.</i>	μεγ-άλῳ,	-άλα,	-άλῳ.
<i>G. D.</i>	μεγ-άλῳιν,	-άλαιν,	-άλοιν.

91.

Λίμνη, ης (ή), a lake, a pond.
 Σπάρτα, ης (ή), Sparta.
 Ἀσφάλεια, ας (ή), security.
 Βρασίδας, ου (ό), Brasidas.
 Πολίτης (ἴτης), ου (ό), a citizen.
 Πέρσης, ου (ό), a Persian.
 Μῆδος, ου (ό), a Mede.
 Βάτραχος, ου (ό), a frog.
 Καίρως, ου (ό), a circumstance.
 Βίος, ου (ό), life.
 Πρόοψις, εως (ή), provision, care.
 Ἀναγκαῖος, ἰα, ἰον, necessary.
 Παρών, οὔσα, ὄν, present.

Λέγουσι (ν), they say.
 Πράττουσι (ν), they do.
 Ἐπιβούλευσε (ν), he or she conspired.
 Κατέλυσαν, they destroyed, vanquished.
 Ἦσαν, were, they were, there were.
 Τί; why?
 Περὶ, of, about.
 Δέ, certainly.
 Ἐως, whilst, so long as.
 Ἀεί, always, ever.
 Μετά, together with.

Ἡ αὐτὴ μήτηρ. Ὁ αὐτὸς βασιλεὺς. Τὸ αὐτὸ ἔργον.
 Αὐτὴ ἡ μήτηρ. Οἱ ὀθβαῖοι αὐτοὺς Πέρσας κατέλυσαν.
 Ἡ ὀργὴ τῶν αὐτῶν λεόντων δεινὴ ἐστίν. Οὗτοι οἱ καρχεῖοι
 γλύκιστοί εἰσι. Ταῦτα τὰ ζῶα κινδυνώδη εἰσίν. Οὗτοι οἱ

ἄνθρωποι οἱ παρόντες, τῶν ἐχθρῶν φρονιμώτεροί εἰσι καὶ σοφώτεροι. Οἱ ἄλλοι δικασταὶ δίκαιοι. Αἱ ἄλλαι γυναῖκες πτωχαί. * Ἀλλὰ μὲν λέγουσιν, ἄλλα δὲ πράττουσιν. Ἀρίβαζος ὁ Ἑρκανὸς ἐπιβούλευσε Δαρείῳ, μετὰ καὶ ἄλλων ἀνδρῶν οὐκ ἀφανῶν. Ἐν ἅπασιν καιροῖς τοῦ βίου ἡ φρόνησις, ἀρετὴ ἐστὶν ἀναγκιστάτη. Βρασίδας ἦν μὲν ἀνὴρ ἀγαθός, πολλοὶ δὲ πολῖται ἐκείνου κρείττονες ἐν τῇ Σπάρτῃ ἦσαν. Πολλὰ μὲν ἐστὶ τοῦ θυμοῦ δεινὰ, πολλὰ δὲ καὶ γελοῖα. Ἡ τῶν φρονίμων σοφία τῆς τῶν ἀφρόνων προύψεως ἐστὶ μείζων, ἐπεὶ οἱ γὰρ μὲν αἰεὶ σοφοὶ οὗτοι δὲ, ἕως ἐν ἀσφαλείᾳ εἰσίν. Ὁ Ἀγησίλαος περὶ τοῦ μεγάλου βασιλέως ἔλεγε· τί γὰρ ἐμοῦ μείζων ἐκείνος ὁ βασιλεύς εἰ μὴ δικαιοτέρος; Ὁ τῶν ληστῶν ἡγεμὼν πολλὰ τε καὶ κακὰ ἔλεγεν.

REM.—(1) Αὐτὴ ἡ μήτηρ, “the mother herself.” Αὐτός placed before the article is a pronoun usually equivalent to “himself,” “herself,” “itself,” “themselves.”

(2) Αὐτοὺς Πέρσας, “these same Persians.” Αὐτός has likewise the signification of “that same,” and is sometimes used without the article. (See Rem. 6, Ex. 73.)

(3) Ἀλλὰ μὲν λέγουσιν, ἄλλα δὲ πράττουσιν, “other things doing, other things saying,” i. e. “they say one thing, and they do another.” (See Rem. 1, Ex. 78.)

(4) Ἀρίβαζος ἐπιβούλευσε Δαρείῳ, “Aribazus conspired against Darius.” The verb ἐπιβουλέω used in the sense of “to conspire against,” takes a dative case.

(5) Μετὰ ἄλλων ἀνδρῶν, “together with other men.” The preposition μετὰ when used to express *together with* takes a genitive case. (See Rem. 5, Ex. 75.)

(6) Ἐκείνου, “than that (person),” i. e. “than him.” The adjective ἐκείνος often has its noun understood. (See Rem. 3, Ex. 62.)

(7) Πολλὰ ἐστὶ τοῦ θυμοῦ δεινὰ, “anger produces many terrible things.” Πράγματα understood, and the verb consequently in the singular. (See Rem. 2, Ex. 78.)

(8) Ἡ τῶν φρονίμων σοφία, “the sense of the prudent.” Most adjectives may be employed with the article as substantives. (See Rem. 6, Ex. 86.)

(9) Ὁ Ἀγησίλαος περὶ τοῦ μεγάλου βασιλέως ἔλεγε, “Agesilaus said of the great king,” i. e. “the king of Persia.” Περί when used to express “of,” “about,” or “relative to,” takes a genitive case.

(10) Πολλὰ τε κακὰ, “many evil things.” Πολλὺς is usually joined in this way by a copula to another adjective.

92.

That land is moist. This region is dry. That wine is red. These things are luminous. Those apples are bitter. The cunning of that fox. The father of this boy is a general. The parents of these ragged children are poor. The same frog came out of the same pond. The same estates are represented in another map. The other portrait was painted by the same painter. Both the boys are the sons of the same father. Are these the same horses? Much hard labour. Many broad and deep rivers. The eloquence of many orators is imprudent and dangerous. Many wars are shameful, but many are necessary and commendable. The statue of Alexander was the work of a great man. Semiramis the Assyrian was a brave and great queen. Prudence in a general is a great merit. India is the region of great rivers. The lioness is a large and ferocious brute. Elephants are large and powerful animals.

93.

ADJECTIVES—THE NUMERALS.

CARDINAL.	Marks used as figures.	ORDINAL.	
1, Εἷς.....	α'	1st. Πρῶτος,	η, ον.
2, Δύω.....	β'	2d. Δεύτερος,	α, ον.
3, Τρεῖς.....	γ'	3d. Τρίτος,	η, ον.
4, Τέσσαρες.....	δ'	4th. Τέταρτος,	η, ον.
5, Πέντε.....	ε'	5th. Πέμπτος,	η, ον.
6, Ἑξ.....	ς'	6th. Ἑκτος,	η, ον.
7, Ἑπτὰ.....	ζ'	7th. Ἑβδόμος,	η, ον.
8, Ὀκτώ.....	η'	8th. Ὀγδοος,	η, ον.
9, Ἐννέα.....	θ'	9th. Ἐννᾶτος,	η, ον.
10, Δέκα.....	ι'	10th. Δέκατος,	η, ον.
11, Ἐνδέκα or δέκα έν.....	ια'	11th. Ἐνδέκατος,	η, ον.
12, Δώδεκα or δέκα δύω.....	ιβ'	12th. Δωδέκατος,	η, ον.
		20th. Εἰκοστός,	η, ον.
		30th. Τριακοστός,	η, ον.

CARDINAL.	Marks used as figures.	ORDINAL.
20, Εἴκοσι	κ'	40th. Τεσσαρακοσ- τός, η, ον.
, Τριάκοντα	λ'	60th. Ἑξήκοστος, η, ον.
40, Τεσσαράκοντα . .	μ'	80th. Ὀγδοηκοστος, η, ον.
60, Ἑξήκοντα	ξ'	90th. Ἐννēηκοστος, η, ον.
80, Ὀγδοήκοντα . .	π'	100th. Ἐκατοστος, η, ον.
90, Ἐννενήκοντα . .		200th. Διακοσιος- τός, η, ον.
100, Ἐκατόν	ρ'	900th. Ἐννεακοσιος- τός, η, ον.
200, Διακόσιοι, αι, α	σ'	1000th. Χίλιοςτος, η, ον.
900, Ἐννεακόσιοι, αι, α		10,000th. Μυριοστος, η, ον.
1000, Χίλιοι, αι, α . .	α	
10,000, Μύριοι, αι, α . .	ί	

REM.—(1) The first four cardinal numbers are declined thus :—

εἷς, "one."				δύω, "two."			
Masc.	Fem.	Neut.		Masc., Fem., and Neut.			
Nom. εἷς,	μία,	ἓν.		δύω or δύο.			
Gen. ἑνός,	μιᾶς,	ένός.		δυοῖν.			
Dat. ἐνί,	μιᾷ,	ένί.		δυοῖν.			
Acc. ἕνα,	μίαν,	έν.		δύω or δύο.			

τρεῖς, "three."				τέσσαρες, "four."			
Masc. and Fem.	Neut.			Masc. and Fem.	Neut.		
Nom. τρεῖς,	τρία.			τέσσαρες,	τέσσαρα.		
Gen. τριῶν,	τριῶν.			τεσσάρων,	τεσσάρων.		
Dat. τρισί,	τρισί.			τέσσαρσι,	τέσσαρσι.		
Acc. τρεῖς,	τρία.			τέσσαρας,	τέσσαρα.		

The genitive of *δύω* is sometimes written *δυεῖν* and *δυῶν*, the dative *δυσί*, and some writers use the word as indeclinable. *Τέσσαρες* is likewise written with double *τ* instead of double *σ*.

(2) The simple numbers from 5 to 10, and the decimals to 100, are indeclinable. The round numbers from 200 and all the ordinals are regularly declined like adjectives of the first declension.

(3) The odd numbers may be written apart or together, or with the conjunction *καί*, as *δέκα πέντε*, *δεκαπέντε*, or *πέντε καί δέκα*, "15;" *εἴκοσι πέντε* (*κ'ε'*), or *πέντε καί εἴκοσι* (*ε' καί κ'*), "25."

(4) The odd numbers of the ordinals are expressed in the same way, as *πέμπτος καί δέκατος*, "15th;" but the smaller may be a cardinal, as *τέσσαρες καί δέκατος*, or *τεσσαρεσκαίδέκατος*, "14th;" *εἷς καί εἰκοστός*, *μία καί εἰκοστή*, or *εἰκοστός πρῶτος*, "21st."

(5) From the numeral adverbs *δίδ, τρίς, τεσσαράκις* or *τετράκις, πεντάκις*, "twice," "thrice," &c.; are formed the compounds *διδυχίλιοι*, "twice a thousand" or "two thousand;" *τριςχίλιοι*, "three thousand," and so on.

94.

<i>Κεραία, ας (ή)</i> , a tittle, an atom.	<i>Χωρῶν, οὔσα, οὖν</i> , holding, containing.
<i>Ὑδρία, ας (ή)</i> , a water jar, a vase.	<i>Δυνάμενος, η, ον</i> , being able, could.
<i>Μαθτίας, ου (ό)</i> , Matthias.	<i>Ἀποκριθεὶς, εἶσα, ἐν</i> , replied.
<i>Ἀδρίας, ου (ό)</i> , the Adriatic sea.	<i>Ὑμῖν (dat. plu. of ἐγώ)</i> , to you, unto you.
<i>Μετρητής, οὔ (ό)</i> , a liquid measure containing about nine gallons, a firkin.	<i>Ὑμῖς (2nd person plu. of ἐγώ)</i> , you.
<i>Μαθητής, οὔ (ό)</i> , a disciple.	<i>Ἡμῶν (gen. plu. of ἐγώ)</i> , of us.
<i>Νόμος, ου (ό)</i> , a law.	<i>Πόσος, η, ον</i> , How much? How many? How great?
<i>Ὅχλος, ου (ό)</i> , people, multitude, crowd, number.	<i>Λέγω</i> , I say.
<i>Ἀγγελος, ου (ό)</i> , a messenger, an angel.	<i>Ἔχετε</i> , you have.
<i>Κλήρος, ου (ό)</i> , a lot, chance.	<i>Κεῖται</i> , he, she, or it lies.
<i>Ἀπόστολος, ου (ό)</i> , an apostle.	<i>Ἐπεσε</i> , he, she, or it fell.
<i>Ἰουδαῖος, ου (ό)</i> , a Jew.	<i>Ἐμέτρησε</i> , he, she, or it measured.
<i>Καθαρισμός, οὔ (ό)</i> , a cleansing, purification, atonement.	<i>Συγκατεψεφίσθε</i> , he, she, or it was numbered.
<i>Ουρανός, οὔ (ό)</i> , the sky, heaven.	<i>Παρέλθῃ</i> , he, she, or it should pass away.
<i>Ἰησοῦς, οὔ (ό)</i> , Jesus.	<i>Εἶπον</i> , they said.
<i>Ἔτος, εος (τό)</i> , a year.	<i>Εὑρον</i> , they found.
<i>Πόλις, εως (ή)</i> , a city.	<i>Ἐκαθαρίσθησαν</i> , they were cleansed.
<i>Τεῖχος, εως (τό)</i> , a wall.	<i>Ἐκπέσωσι</i> , they should fall.
<i>Πῆχυς, εως (ό)</i> , a cubit.	<i>Γένηται</i> , it should be fulfilled.
<i>Ὄνομα, ἄτος (τό)</i> , a name.	<i>Ἀνακρύψαι</i> , to have lifted up, to stand upright.
<i>Πνεῦμα, ἄτος (τό)</i> , breath, the wind, a spirit.	<i>Ἐκεῖ</i> , there.
<i>Ἰῶτα (indeclinable), τδ</i> , an iota, a jot.	<i>Ποῦ</i> ; where?
<i>Λίθινος, η, ον</i> , stone, made of stone.	<i>Οὐχί</i> ; were there not? is there not?
<i>Τετράγωνος, ου (ό, ή)</i> , four-square, quadrangular.	<i>Ἔως ἄν</i> , till, until.
<i>Παντελής, εος (ό, ή)</i> , full.	<i>Ἀνδ</i> , in, in each, apiece, each severally.
<i>Ἐσθίων, ουσα, ον</i> , eating.	<i>Εἰς</i> , to, towards, through.
<i>Συγκύπτων, ουσα, ον</i> , bowing together, bending double.	

Κατά, after the manner of.
Τέ (enclitic), then, and.
Μήπως, lest.
Ἰδοῦ, behold!

Ἀμήν, amen! verily!
Διὰ τοῦτο, therefore, for as
 much as.
Μετά, with.

Οἱ πέντε ἄγγελοι. Οἱ δέκα τρεῖς Πέρσαι, ἕξ καὶ τριάκοντα Μήδους κατέλυσαν. Ἦν ὄχλος τῶν ὀνομάτων ἑκατὸν εἴκοσιν. Οἱ ἐσθίοντες ἦσαν πεντακισχίλιοι ἄνδρες. Ἡ πόλις τετράγωνος κεῖται, καὶ ὁ ἄγγελος ἐμέτρησε τὸ τεῖχος αὐτῆς, ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν. Ὁ κληῖρος ἐπὶ Μαθθίαν ἔπεν, καὶ συγκατεψήφισθη μετὰ τῶν ἑνδεκα ἀποστόλων. Ἀμήν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν παντα γένηται. Ἰδοῦ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακῦψαι εἰς τὸ παντελές. Ἦσαν ἐκεῖ ὑδρίαι λίθιναι ἕξ, κείμεναι κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωρεῖσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Λέγει τοῖς μαθηταῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, ἑπτὰ.

REM.—(1) Ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ, “one jot or one tittle shall in no wise pass away.” The particles οὐ and μὴ used together, strengthen the negation. (See Rem. 6, Ex. 73.)

(2) Μὴ δυναμένη ἀνακῦψαι εἰς τὸ παντελές, “not being able to have lifted (herself) up to the full (height),” “i. e. “she could in no wise stand upright.” The preposition εἰς governs an accusative case, and usually implies motion of some kind. (See Ex. 65.)

(3) Οἱ δὲ ἐννέα ποῦ, “but where are the nine?” The verb εἰσί understood. (See Rem. 3, Ex. 78.)

(4) Οἱ δὲ εἶπον, “and they said.” The article used as a pronoun. (See Rem. 5, Ex. 86.)

95.

One year, one month, one day. The power of one man. The nineteen disgraceful wars of Aribazus the Hyrcanian. Thirty-two beautiful colours. One of the two mothers. The ten thousand Greeks. The sweet voices of a hundred birds. Eighteen very clever boys.

Five hundred brave soldiers. Two of the three sisters. Twenty-two graceful hyacinths. There are three terrible lions in this cave. These twenty-nine roses are all very pretty. The fifteen generals painted by Apelles. Twenty-three just and sagacious legislators. These four men are foreigners, for they are black. These thirty-five apples are bitter, even if they are ripe. The six stone jars of the Jews. The twenty-seven peasants and the thirteen children of the same. The city and its twenty-eight admirable statues. There are a thousand frogs in this pond. The thirty vile tyrants of Attica. The seven ferocious brigands of Sicily. The twelve apostles. Twenty-six valuable and useful horses. If a Bæotian at any time killed twenty foxes, or any other animals of that sort, he did not think it a great deed.

96.

Κώμη, ης (ή), a village.
 Ὡψία, ας (ή), evening.
 Ὡρα, ας (ή), an hour.
 Χρεία, ας (ή), necessity, need.
 Πρύμνα, ας (ή), the stern of a ship.
 Ἀγκυρα, ας (ή), an anchor.
 Ὅργυνά, ας (ή), a fathom.
 Ναυτης, ου (ό), a sailor.
 Χύρτος, ου (ό), grass, a meadow.
 Κόφινος, ου (ό), a basket.
 Ἰχθύς, υος (ό), a fish.
 Κλάσμα, ατος (τό), a fragment.
 Βρώμα, ατος (τό), food, victuals.
 Ἐρημος, ου (ό, ή), wild, desert.
 Πλήρης, εος (ό, ή), full.
 Λέγων, ουσα, ον, saying.
 Ἀπελθών, οὔσα, όν, having gone.
 Περισεύων, ουσα, ον, leaving over, remaining.
 Λαβών, οὔσα, όν, having taken.
 Φοβούμενος, η, ον, fearing.
 Κλάσας, ασα, αν, having broken.

Διαφερόμενος, η, ον, being driven up and down.
 Ἀναβλέψας, ασα, αν, having looked up.
 Ρίψας, ασα, αν, having cast.
 Διαστήσας, ασα, αν, having passed, moved.
 Βολίσας (ῖσας), ασα, αν, having sounded.
 Ἔδωκε, he or she gave.
 Εὐλόγησε, he or she blessed.
 Παρῆλθε, it is passed, it has become late.
 Ἐγένετο, it arrived, it was come.
 ἔχομεν, we have.
 ἔχουσι (ν), they have.
 ἤϋχοντο, they pray for, they wish for.
 ὕπνουντο, they thought, they deemed.
 Ἐφάγον, they ate.
 Ἐχορτάσθησαν, they were filled.
 Ἐραν, they collected.

Προσῆλθον, they came.

Ἀγοράσωσι (ν), they may buy.

Ἀπόλυσον, send, send away.

Δότε, give.

Φέρετε, bring.

Γενέσθαι, to come, to break.

Προσάγειν, to draw near, to approach.

Φαγεῖν, to eat.

Ἀπελθεῖν, to depart, to go away.

Ἀνακλιθῆναι, to be seated.

Μοί (dat. of ἐγώ), to me.

Ἐαυτοῖς (dat. plu. of ἑαυτοῦ), for themselves.

Χωρίς, besides.

Ὡσεί, about.

Ὡς, when.

Βραχύ, beyond, a little further.

Πάλιν, again.

ἤδη, already, now.

Ὡδε, here, hither.

Ἑβδομηκοντάκις, seventy times.

Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν, καὶ βολίσαντες, εὗρον ὀργυιὰς εἴκοσι· βραχύ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δέκαπέντε. Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι.

Ὁψίας δὲ γενομένης, προσῆλθον τῷ Ἰησοῦ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ λεγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε, καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις, καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις, οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

REM.—(1) Κατὰ μέσον νυκτός, "in the middle of the night," "at or about midnight." (See Rem. 1, Ex. 60.)

(2) Διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, "as we were being tossed about in the Adriatic." The genitive absolute is often equivalent to a dependant sentence introduced by the particle, *when*, *as*, or *after*. (See Rem. 1, Ex. 88.)

(3) Ὑπενδούν οι ναῦται προσάγειν τινὰ αὐτοῖς χώραν, "the sailors deemed that they were drawing near some land."

(4) Εὐλόγησε, "he blessed *them*." (See Rem. 2, Ex. 86.)

(5) Τὸ περισσεῦον, "the leaving over," "what remained." Participle with the article used for relative and verb. (See Rem. 2, Ex. 65.)

97.

The first danger of the enterprise. There were nine statues of Alexander in Ephesus. The second hour of the day. The third hour of the night. The fourth day of the battle. The explorers found eight black horses. We have twenty-two very beautiful stone jars. Bring me the eleven good books. The fifth victory of Epaminondas. Send away these twenty-five silly women. Are there sixteen dead Spartans? The seventh of the great painters of Attica. The eighth general of the Bœotians. The ninth war of the Macedonians. These seventeen weapons are all bad. Semiramis killed one hundred and fourteen ferocious panthers. A cat having gone to an actor's house, captured in the middle of the night a number of mice. Here are twenty eloquent and pious men. There were twenty-three just and sagacious judges in Syracuse. There are seven broad but not deep rivers in Asia. Are there twenty-five honest men in Thrace?

98.

THE PRONOUNS.

Ἐγώ, I.

Singular.

First Person.	Second Person.	Third Person.
<i>Nom.</i> ἐγώ, I.	σύ, thou,	not used.
<i>Gen.</i> ἐμοῦ, μου, of me.	σοῦ, of thee.	οἦ, of one's self.
<i>Dat.</i> ἐμοί, μοί, to me.	σοί, to thee.	οἷ, to one's self.
<i>Acc.</i> ἐμέ, μέ, me.	σέ, thee.	ἐί, σφεί, one's self.

Dual.

	First Person.	Second Person.	Third Person.
<i>N.A.</i>	<i>νῶϊ, νῶ, we both.</i>	<i>σφῶϊ, σφῶ, you both.</i>	<i>σφωέ, σφώ, themselves both.</i>
<i>G.D.</i>	<i>νῶϊν, νῶν, of or to us both.</i>	<i>σφῶϊν, σφῶν, or to you both.</i>	<i>σφωίν, of or to both themselves.</i>

Plural.

<i>Nom.</i>	<i>ἡμεῖς, we.</i>	<i>ὑμεῖς, you.</i>	<i>not used.</i>
<i>Gen.</i>	<i>ἡμῶν, of us.</i>	<i>ὑμῶν, of you.</i>	<i>σφῶν, of themselves.</i>
<i>Dat.</i>	<i>ἡμῖν, to us.</i>	<i>ὑμῖν, to you.</i>	<i>σφίσι, σφί, σφίν, to themselves.</i>
<i>Acc.</i>	<i>ἡμᾶς, us.</i>	<i>ὑμᾶς, you.</i>	<i>σφᾶς, σφέ, themselves.</i>

REM.—(1) The forms *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὐ, οἱ, ἐ, σφίσι*, and *σφέ*, are all enclitics. (See Rem. Ex. 13.)

Ἐμός, my.

	Masc.	Fem.	Neut.
First Person.	<i>Sing. ἔμός,</i>	<i>ἔμέ,</i>	<i>ἔμόν, my, mine.</i>
	<i>Plu. ἡμέτερος,</i>	<i>-ρα, -ρον,</i>	<i>our, ours.</i>
	<i>Dual. νωῖτερος,</i>	<i>-ρα, -ρον.</i>	<i>belonging to us both.</i>
Second Person.	<i>Sing. σός,</i>	<i>σή,</i>	<i>σόν, thy, thine.</i>
	<i>Plu. ὑμέτερος,</i>	<i>-ρα, -ρον,</i>	<i>your, yours.</i>
	<i>Dual. σφωῖτερος,</i>	<i>-ρα, -ρον,</i>	<i>belonging to you both.</i>
Third Person.	<i>Sing. ὅς, ἐός,</i>	<i>ῆ, ἐή, ὄν, ἐόν,</i>	<i>his, her, its.</i>
	<i>Plu. σφέτερος,</i>	<i>-ρα, -ρον,</i>	<i>their, theirs.</i>

REM.—(2) Each of the forms of *ἔμός* is declined like adjectives of the first declension.

*Ἐμαυτοῦ, of myself.**Singular.*

	Masc.	Fem.	Neut.
First Person	<i>Gen. ἑμαυτοῦ,</i>	<i>-ῆς,</i>	<i>-οῦ, of myself.</i>
	<i>Dat. ἑμαυτῶ,</i>	<i>-ῇ,</i>	<i>-φί, to myself.</i>
	<i>Acc. ἑμαυτόν,</i>	<i>-ην,</i>	<i>-ό, myself.</i>

Second Person.	<i>Gen.</i> σεαυτοῦ,	-ῆς,	-οῦ, of thyself.
	<i>Dat.</i> σεαυτῷ,	-ῇ,	-ῶ, to thyself.
	<i>Acc.</i> σεαυτόν,	-ήν,	-ό, thyself.
Third Person.	<i>Gen.</i> ἐαυτοῦ,	-ῆς,	-οῦ, of himself.
	<i>Dat.</i> ἐαυτῷ,	-ῇ,	-ῶ, to himself.
	<i>Acc.</i> ἐαυτόν,	-ήν,	-ο, himself.

Plural.

Third Person.	<i>Gen.</i> ἐαυτῶν,	-ῶν,	-ῶν, of themselves.
	<i>Dat.</i> ἐαυτοῖς,	-αῖς,	-οῖς, to themselves.
	<i>Acc.</i> ἐαυτούς,	-άς,	-ά, themselves.

(3) The first and second persons of *ἐμαυτοῦ* are not used in the plural.

(4) The forms of this pronoun are sometimes contracted, as *σενροῦ*, for *σεαυτοῦ*; *αῦροῦ*, for *ἐαυτοῦ*, the rough aspirate distinguishes this last contraction from *αὔροῦ*, the gen. of *αὐτός*. (See Ex. 86.)

**Ος, his, her, its, who, which, that.*

	<i>Singular.</i>			<i>Plural.</i>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i>	ὅς,	ἥ,	ὅ, ὅν.	οἱ,	αἱ,	ἄ.
<i>Gen.</i>	οῦ,	ῆς,	οῦ.	ῶν,	ῶν,	ῶν.
<i>Dat.</i>	ῷ,	ῇ,	ῷ.	οῖς,	αῖς,	οῖς.
<i>Acc.</i>	ὄν,	ήν,	ὄ, ὄν.	οὓς,	ἄς,	ἄ.

Dual.

	Masc.	Fem.	Neut.
<i>N.A.</i>	ὦ,	ᾗ,	ᾧ.
<i>G.D.</i>	οἷν,	αῖν,	οἷν.

(5) **Ος* is both a possessive and a relative pronoun. It is declined like the article, omitting *τ*.

(6) The syllable *περ* is often joined to *ὅς* when used as a relative forming the compound *ὅςπερ*, *ἥπερ*, *ὅπερ*, "who," "which," "that." (See Ex. 70.)

(7) The compound *ὅςτις*, *ἥτις*, *ὅ, τι*; "who," "whoever," "whatever," *gen.* *οὗτινος*, *ἧςτινος*, *οὗτινος*, has each of its forms declined like *ὅς* and *τις* respectively.

Ἀλλήλων, of one another.

Gen. ἀλλήλων, of one another.

Dat. ἀλλήλοις, ἀλλήλαις, to one another.

Acc. ἀλλήλους, ἀλλήλας, ἄλληλα, one another.

Dual.

G.D. ἀλλήλοιν, -αιν, of or to the one and the other.

Acc. ἀλλήλω, ἀλλήλα, the one and the other.

99.

Ἀκοή, ἥς (ή), celebrity, renown, fame.

Συρία, ας (ή), Syria, Palestine.

Ἰούδας, ου (ό), Judas.

Μεσονύκτιον, ου (τό), midnight.

Ἰσκαριώτης, ου (ό), Iscariot.

Πιλάτος, (ἄτος), ου (ό), Pilate.

Αἵτιον, ου (τό), a fault.

Παιδίον, ου (τό), a little boy, a boy.

Ἀρχιερεύς, εως (ό), a high priest.

Θέλημα, ἄτος (τό), the will.

Ῥῆμα, ἄτος (τό), a word, saying, expression.

Ὅλος, η, ου, all, the whole of.

Δεγόμενος, η, ου, called, named.

Συνηγμένος, η, ου, met together.

Ποιήσας, ᾱσα, αν, having done.

Πορευθείς, εῖσα, ἐν, having gone.

Εὕρισκω, I find, I do find.

Ἐκέλευσε, he bade, desired, commanded.

Ἐθεράπευσε (ν), he cured.

Ἐλάλησε (ν), he spoke, he spake, he addressed.

Ἀπῆλθε (ν), he, she, or it went, it spread.

Δεῖ, it behoves, one must.

Θέλετε, you will.

Ἦδειτε, you knew, wist ye?

Ἐζητείτε, you sought, you did seek, you have sought.

Ἔσθησαν, they agreed, they covenanted.

Προσήνεγκαν, they brought, they did bring.

Συνῆκαν, they understood.

Παραδώσω, I will deliver up.

Ἐξεῖ, he, she, or it will have.

Πορεύεται, he will go.

Εἶπη, he would say.

Ἀπόληται, he, she, or it should perish.

Χρῆσον, lend.

Ἡμερῶσαι, to plough up.

Δεστέινασθαι, to stretch forth.

Δοῦναι, to give.

Ἐμπροσθεν, of, in presence of.

Οὐ, where.

Τότε, then, thereupon.

Ὅτι, that, is it that? because.

Καθώς, as.

Κἀγώ (καὶ ἐγώ), if I.

Ἰνα, that.

Ποσάκις (ἄκις); how often?

Ὁ Δαρεῖος τοῖς Ὑρκανοῖς ἐκέλευσε τὰ παλτὰ διατείνασθαι. Ὁ γεωργὸς φιλεργὸς καὶ τὸ αὐτοῦ παιδίον. Φέ-

ρετέ μοι τοὺς καρπούς. Ὁ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὀχλους· Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Αὐτοὶ εἰσι φρονημώτατοι καὶ ἀνδρείοτατοι τῶν στρατιωτῶν. Κυρὸς δεῖξας τοῖς Πέρσαις χωρίον ἀργὸν καὶ ἀκανθῶδες ἐκίλευσεν ἡμερῶσαι. Οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. Δότε αὐτῷ τὰ πινάκια. Πορευθέντες οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς. Οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. Ὁ Ἰησοῦς εἶπε πρὸς τοὺς γονεῖς αὐτοῦ· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. Ἀπῆλθεν ἡ ἀκοή Ἰησοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ ἐθεράπευσεν αὐτούς. Εἶπε τοῖς μαθηταῖς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἶπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους. Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, καὶ εἶπε τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

REM.—(1) Τὴ παλὰ διατείνασθαι, “to extend *their* darts.” The possessive pronouns *my, thy, his, her, its, their*, when no particular emphasis is implied, are rendered by the article.

(2) Καὶ τὸ αὐτοῦ παιδίον, “and *his* boy.” The possessives *my, thy, his, her, its, their*, when emphatic, are often rendered by *μοῦ, σοῦ*, or the genitives of αὐτός. (See Rem. 1, Ex. 90.)

(3) Φέρετέ μοι, “bring *me*.” Verbs signifying “to bring” generally govern a dative of the person.

(4) Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ, “I see no fault in this man.” The personal pronouns *I, thou, he, she, it, we, you, and they*, unless emphatic, are rarely expressed.

(5) Αὐτοὶ εἰσι, “*they* are.” The personals *he, she, it, they, and you*, when expressed, are often rendered by the article, or by the nominative forms of αὐτός. (See Rem. 1, Ex. 90.)

(6) Ἐν μέσῳ αὐτῶν, “in the midst of *them*.” The objective personal pronouns *him, her, it, them*, are generally rendered by the corresponding forms of αὐτός. (See Rem. 1, Ex. 90.)

(7) Ἐκέλευσεν ἡμερῶσαι, “he ordered *them* to plough *it* up.” The objectives *him, her, it, them*, as also the dative pronouns, are often understood. (See Rem. 4, Ex. 96.)

(8) Δότε αὐτῷ, "give him." Verbs signifying "to give," generally take a dative case of the person.

(9) Πορευθέντες οἱ μαθηταὶ καὶ ποιήσαντες, "the disciples went and did." When two verbs in a past tense, coupled with "and," occur in English, they may be rendered, as in this sentence, by the corresponding Greek participles.

(10) Καθὼς προσέταξεν αὐτοῖς, "as he desired them." Verbs signifying "to command," govern a dative of the person. (See Rem. 5, Ex. 70.)

(11) Τοῦ ἐν οὐρανοῖς, "who is in heaven." Article equivalent to a relative with a form of the verb *to be*. (See Rem. 2, Ex. 60.)

(12) Εἰς τῶν μικρῶν τούτων, "one of these little ones." An adjective used substantively. (See Rem. 8, Ex. 91.)

(13) Ἐν τοῖς τοῦ πατρὸς μου, "about my father's affairs or business." The dative plural of *πρᾶγμα* understood. (See Rem. 7, Ex. 91.)

(14) Δεῖ εἶναι με, "it behoves me to be," *i. e.* "I must be."

(15) Τοὺς κακῶς ἔχοντας, "the ill-having," "the sick." (See Rem. 1, Ex. 80.)

(16) Πορευθεὶς πρὸς τοὺς ἀρχιερεῖς, "he went to the high-priests." The English particle *to* is sometimes rendered by a dative case, without a preposition (see Ex. 73); sometimes by *πρὸς*; and when motion is implied, by *εἰς*. (See Rem. 2, Ex. 94.)

100.

I grow older every day. Thou art a great deal richer than I. They say we shall be in safety. Have you any water? The people have no wine, and they ate the bread. The weapons of the soldiers and their horses. The industrious peasants and their ploughs. The lioness and her six cubs. Ptolemy and his father Lagus, king of Egypt. The fox had an actor's mask in its paws. My three estimable friends. Thy brother who is rich. Your beautiful and respected sisters. Our magnanimous and invincible allies. Semiramis the Assyrian, and her renowned army. Your horse has appeared to be more difficult to fight than you. Socrates, seeing that Alcibiades was conceited on account of his wealth, pretended to be poor. Perdiccas seized a panther and captured her. The mouse found a frog and devoured it. Jason having inspected the sailors of Attica, praised them. Alexander

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became master of Asia, but the Macedonians were troublesome to him. Really, friend, I would not go near you though you were the high-priest of Syracuse. Send away the dogs. Bring me the fish. Lend him five pieces of silver. Give her the book. The sick hunter cured himself. Epaminondas said to himself, I will deliver up the Spartans. Cleopatra the Egyptian killed herself. Where did the cat hang itself? The people collected food for themselves. The Persians seeing themselves diminishing day by day, said to each other: Why are the Medes greater than we, if not more brave?

101.

Βασιλεία, ας (ή), a kingdom.	"Οσος, η, ον, that, that which, what.
'Οφειλέτης, ου (ό), a debtor.	'Οφείλεις, thou owest, you owe.
Πέτρος, ου (ό), Peter.	'Αφήκε (ν), he forgave.
Κύριος, ου (ό), a lord, a master.	'Απείλυνε (ν), he loosed, he let go.
Λόγος, ου (ό), a word, an account.	"Οφειλε (ν), he owed.
Δουλος, ου (ό), a slave, servant.	"Επνίγε, he took by the throat.
Σύνδουλος, ου (ό), a fellow-servant.	'Ηθέλησε, he wished, he would.
Δένδρος or δένδρον, ου (τό), a tree.	Προσκύνει, he did homage, he worshipped, he prostrated himself before.
Τέκνον, ου (τό), a child.	Προσηνίχθη, he, she, it, or their was brought.
Δάνειον, ου (τό), a debt.	'Ωμοιώθη, he, she, or it is likened.
Τάλαντον, ου (τό), a talent, about £250 sterling.	Δράτε, you do, you are doing, you accomplish.
Δηνάριον, ου (τό), a denier, a penny.	'Ωρμήσατε, you came forth, you were bent.
'Αρξάμενος, η. ον, having begun.	Βούλεσθε, you wish, you like.
Προσελθών, οὔσα, όν, having come.	'Αποδώσω, I will pay, repay.
'Εξελθών, οὔσα, όν, having gone out.	'Ηγήσομαι, I will lead, I will be leader.
Πεσών, οὔσα, όν, having fallen down.	'Αφήσω, I shall forgive.
Κρατήσας, ασα, αν, having laid hands upon, having seized.	'Αμαρτήσει, he shall sin.
Σπλαγχνισθείς, είσα, έν, having been moved with compassion.	'Επιλέξασθε, choose.
	Μακροθύμησον, have patience.
	'Απόδος, pay.

Συναίρειν, to reckon.

Συνᾶραι, to have reckoned, to take.

Πραθῆναι, to be sold.

Ἀποδοῦναι, to pay, to repay.

Ἀποδοθῆναι, to be repaid, payment to be made.

Εἰς, against.

Ἐπί (ἐπ' before a vowel, ἐφ' before an aspirate), upon, with.

Τί οὖν οὐ δρᾶτε τοῦτο, ἐφ' ὃ καὶ ὠρμήσατε ; Ἐπιλέξασθε, οἱ Μακεδόνες, ὃν βούλεσθε ἡγεμόνων, ἐγὼ δὲ ἡγήσομαι τῶν Πέρσων. Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, ποσάκις ἁμαρτήσῃς εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ ; ἕως ἐπτάκις ; Λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων· μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε· καὶ ἀποδοθῆναι. Περσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω· σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἐπνιγε, λέγων· Ἀπόδος μοι ὃ, τι ὀφείλεις.

REM.—(1) Ἐφ' ὃ καὶ ὠρμήσατε, “upon *what* even you were bent,” i. e. “what you intended.” Here the neuter relative ὃ is equivalent to *what* or *that which*, and as in this instance, may be placed after the next word of the sentence.

(2) Ἀφήσω αὐτῷ ; “shall I forgive *him* ?” Verbs signifying “to forgive,” govern a dative of the person.

(3) Ἀνθρώπῳ βασιλεῖ, “to a certain king.”

(4) Ἐκέλευσεν αὐτὸν πραθῆναι. “he ordered *him* to be sold.” Though the verb κελεύω signifies “to command,” it sometimes nevertheless takes an accusative of the person. (See Rem. 10, Ex. 99.)

(5) Περσὼν ὁ δοῦλος προσεκύνει αὐτῷ, “the servant having fallen down, he worshipped *him*,” i. e. “the servant *fell down and* worshipped *him*.” When two verbs in a past tense coupled with “and” occur in English, the first, or both, may be rendered by the corresponding participle. The Greek idiom is very partial to this construction. (See Rem. 9, Ex. 99.)

(6) Πάντα σοι ἀποδώσω, "I will pay *thee* all." Verbs signifying "to pay" govern a dative of the person.

(7) Ὡς ὥφειλεν αὐτῷ, "who owed *him*" Verbs signifying "to owe" likewise take a dative of the person.

102.

The slaves bring us wine. The servant gave me the fruit. I will deliver you up to the high priests. What are you doing? Are you doing what you intended? What did he owe you? You owe me ten pieces of silver; pay me five. Will you give my horse some corn? Shall I forgive the peasant this debt? Cyrus commanded his soldiers to hide their weapons. Perdiccas went and seized the lion. A cat came and devoured the mice. A fox ascended a tree and hung himself. The boys went and did as their tutor desired them. A man who is pious. A queen who is powerful. A field that is covered with thorns. Kings who are not just. Women who are not prudent. Elephants and other such animals that are not timid. Choose which you like of the fish. Give me which you like of the eggs. We have flowers here, of which the colour is very beautiful. These are the judges to whom I will pay honour. Send away which you like of these messengers. Bring me which you have of the books. Jason ordered his pioneers to examine carefully the enemies whom they might recognise. Do you think yourself great on account of stratagems which are in no wise honourable?

103.

VERBS.—THE AUXILIARY.

Εἰμί, *I am.*

INDICATIVE MOOD.

Present Tense.

Sing.	First Person, εἰμί,	I am.
	Second Person, εἶς, or εἶ,	thou art.
	Third Person, ἐστί,	he is.

<i>Plu.</i>	{	<i>First Person</i> , εἰμὲν,	we are.
		<i>Second Person</i> , ἐστέ,	you are.
		<i>Third Person</i> , εἰσί,	they are.
<i>Dual.</i>	{	<i>First Person</i> , not used.	
		<i>Second Person</i> , ἐστόν,	you both are.
		<i>Third Person</i> , ἐστόν,	they both are.
<i>Imperfect Tense.</i>			
<i>Sing.</i>	{	<i>First Person</i> , ἦν,	I was.
		<i>Second Person</i> , ἦς, or ἦσθα,	thou wast.
		<i>Third Person</i> , ἦ, or ἦν,	he was.
<i>Plu.</i>	{	<i>First Person</i> , ἦμεν,	we were.
		<i>Second Person</i> , ἦστε, or ἦτε,	you were.
		<i>Third Person</i> , ἦσαν,	they were.
<i>Dual.</i>	{	<i>First Person</i> , not used.	
		<i>Second Person</i> , ἦστον, or ἦτον,	you both were.
		<i>Third Person</i> , ἦστην, or ἦτην,	they both were.

Future Tense.

<i>Sing.</i>	{	<i>First Person</i> , ἔσομαι,	I will be.
		<i>Second Person</i> , ἔσῃ,	thou wilt be.
		<i>Third Person</i> , ἔσεται, or ἔσται,	he will be.
<i>Plu.</i>	{	<i>First Person</i> , ἐσόμεθα,	we will be.
		<i>Second Person</i> , ἐσεσθε,	you will be.
		<i>Third Person</i> , ἐσονται,	they will be.
<i>Dual.</i>	{	<i>First Person</i> , ἐσόμεθον,	we both will be.
		<i>Second Person</i> , ἐσεσθον,	you both will be.
		<i>Third Person</i> , ἐσεσθον,	they both will be.

IMPERATIVE MOOD.

<i>Sing.</i>	{	<i>Second Person</i> , ἴσθι,	be.
		<i>Third Person</i> , ἔστω,	let him be.
<i>Plu.</i>	{	<i>Second Person</i> , ἔσθε,	be (ye).
		<i>Third Person</i> , ἔστωσαν, ἔστων,	let them be.
<i>Dual.</i>	{	<i>Second Person</i> , ἔστων,	be (ye) both.
		<i>Third Person</i> , ἔστων,	let them both be.

SUBJUNCTIVE MOOD.

- S. { 1st Person, ὦ, I be, I were, I may be.
 2nd Person, ἦς, thou be, thou wert, thou mayst be.
 3rd Person, ἦ, he be, he were, he may be.
- P. { 1st Person, ὦμεν, we be, we were, we may be.
 2nd Person, ἦτε, you be, you were, you may be.
 3rd Person, ὦσι, they be, they were, they may be.
- D. { 2nd Person, ἦτον, you both be.
 3rd Person, ἦτον, they both be.

OPTATIVE MOOD.

- S. { 1st Person, εἶην, I might, or would be.
 2nd Person, εἶης, thou mightst, or wouldst be.
 3rd Person, εἶη, he might, or would be.
- P. { 1st Person, εἶμεν, we might or would be.
 2nd Person, εἶητε, you might or would be.
 3rd Person, εἶσαν, they might or would be.
- D. { 2nd Person, εἶητον, you both might be.
 3rd Person, εἶήτην, they both might be.

INFINITIVE MOOD.

Present Tense, εἶναι, to be.
Future Tense, ἔσεσθαι, about to be.

PARTICIPLES.

Present, m. ὢν, gen. ὄντος; f. οὔσα, gen. οὔσης; n. ὄν, gen. ὄντος, being.
Future, m. ἐσόμενος, -ου; f. ἐσομένη, -ης; n. ἐσόμενον, -ου, about being.

REM.—(1) Like the foregoing are conjugated *πάρειμι*, "I am present;" *συνπάρειμι*, "I am present with;" and all other combinations of *εἰμί*.

(2) When two or more forms of a person are in use, the contracted, or shorter form, is most usually employed.

(3) Εἰμί takes some of its tenses from ἔω "I place;" of these, however, the future is only given in the foregoing table, that tense alone being essential to the conjugation of the auxiliary.

(4) The present indicative forms of εἰμί are all enclitics, with the exception of the second person singular. (See Rem. 3, Ex. 65.)

(5) When a wish is expressed as in the phrase, "May you be successful;" and in such locutions as "Would that you were happy!" the forms "were" and "may be" of the auxiliary, are rendered by the optative, not by the subjunctive mood.

104.

Καρδιά, ας (ή), the heart.
 Εὐτυχία, ας (ή), happiness.
 Φορά, ᾱς (ή), impetuosity.
 Ὀφθαλμός, οὔ (ό), the eye.
 Ἀντίδικος, ου (ό), an adversary.
 Σκότος, εος, -ους (τό), darkness, obscurity.
 Κέρδος, εος, -ους (τό), gain, profit.
 Ἄλας, ἄτος (τό), salt.
 Ἐλπίς, ἰδος (ή), hope.
 Μιστός, ή, όν, full.
 Σκοτεινός, ή, όν, dark, full of darkness.
 Ταπεινός, ή, όν, humble, lowly.
 Πονηρός, ά, όν, bad, evil.
 Μωρός, ά, όν, foolish.
 Σμικρός, ά, όν (for μικρός), small, little.
 Πρᾶος, α, ον, mild, meek, gentle.
 Ἄξιος, ία, ιον, worthy.
 Ἀλόγιστος (ό, ή), mad, insane.
 Ἄνους (ό, ή) for ἄνοος, stupid.
 Προσδεκόμενος, η, ον, hoping.
 Εὐνοῶν, οὔσα, οὖν, being on good terms, friendly.
 Ἀφείς, εἶσα, ἐν, having lost, having let go.

Παίσας, ᾱσα, αν, having smote.
 Παρείς, εἶσα, ἐν, having let pass, neglected.
 Τεχθεῖς, εἶσα, ἐν, having been born.
 Λέγετε, you say.
 Ἐκράτησε, he became master.
 Ἠγέρθη, he is risen.
 Ἀφίεται, he, she, or it is left.
 Παραλαμβάνεται, he, she, or it is taken away.
 Ἔλεγον, they said.
 Ὁμολογοῦνται, they are (were) recognised.
 Φεῦγε, flee.
 Εἶπω, I may say, I send word.
 Ἐλπίζομι, I would wait.
 Προσεύχῃ, thou pray, thou prayest.
 Ὑπάρχῃ, he, she, or it would grow.
 Ἄνευ, without.
 Ὅταν, when.
 Ὅπου, where.
 Σήμερον, to-day.
 Ταχύ, quickly.
 Ἔως ὅτου, whilst.
 Ὅφελε, would! would that!
 Ἐγώ γε, I indeed.

Πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ. Τίς εἶ; Τίς ἐστὶν οὗτος; Τίς ἐστὶν ὁ παῖσας σε; Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Οὐκ ἔστιν ἄδελ, ἡγέρθη γὰρ καθὼς εἶπεν. Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Καὶ σὺ ἦσθα μετὰ Ἰησοῦ.

Ἦν ἡ τῶν Περσῶν ἐπιβουλὴ ἐν κυνηγεσίῳ. Πέντε ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. Δαρεῖδς ἐκράτησε τῶν Ἵρκανῶν, οἱ δ' ἐπαχθεῖς ἦσαν αὐτῷ. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ὁ Θεμιστοκλῆς καὶ ὁ Ἀλκιβιάδης ἔτι παῖδες ὄντες ὁμολογοῦνται φορᾶς μεστοὶ εἶναι. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. Ὅπου ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδίᾳ ὑμῶν. Φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Ἔστε φρόνιμοι ὅπως εὐδαίμονες ᾗτε, ἄνευ γὰρ τῆς φρονήσεως αἰεὶ ἔσεσθε δυστυχεῖς. Ὅταν προσεύχη, οὐκ ἔση ὥσπερ οἱ ὑποκριταί. Ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοί, σκότος ἐστὶ, τὸ σκότος πόσον; Ὁφελε ἄξιοι εἴημεν ἡμεῖς τῆς ἀληθοῦς εὐτυχίας, ἥπερ ἐστὶν ἀπασῶν ἀρετῶν καρπός! Ἐὰν σὺ ἐργαστικὸς ᾖς, σὺ πλούσιος ἔση, ὁ κάματος γὰρ θησαυρός ἐστι τοῖς ἀνθρώποις. Ἀλόγιστος ἂν εἴη ὁ δι' ἐλπίδα μερίζονος τὰ ἐν χερσὶν ἀφείς, σμικρὰ ὄντα. Ἀλλ' ἔγωγε ἄνους ἂν εἴην, εἰ, τὸ ἐν χερσὶ παρεῖς κέρδος, καὶ σμικρὸν ᾖ, τὸ προσδοκώμενον, καὶ μέγα ὑπάρχη, ἐλπίζοιμι.

REM.—(1) Ταπεινὸς τῇ καρδίᾳ, “lowly in the heart,” i. e. “lowly in heart.” The article is often used in Greek when rejected by the English idiom. (See Ex. 35.)

(2) Τίς ἐστὶν ὁ παίσας σε, “who is he who has struck you.” (See Rem. 5, Ex. 96.)

(3) Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; “whom do men say me to be?” i. e. “whom do men say that I am?” A dependant clause introduced by *that* in English, is usually rendered in Greek by putting the verb in the infinitive, and the noun or pronoun in the accusative case.

(4) Ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, “But if your eye be evil.” The particle *ἐάν* governs the subjunctive mood, and *if* is rendered by *ἐάν*, when a doubt is implied.

(5) Ἀπασῶν ἀρετῶν καρπός, “the fruit of all virtues,” i. e. “the fruit of all the virtues.” In constructions of this kind, the Greek article is not used.

(6) Ἀλόγιστος ἂν εἴη, “it would be insane.” The particle *ἂν* here implies, that the thing stated is not supposed probable, and when used in this way, has no equivalent in English.

105.

I am indeed stupid. Truly thou art foolish. He is really insane. We are not slaves neither are we hypocrites. The Greeks are not now the salt of the earth, neither are they the light of the world. With whom were you to-day? Wast thou with Peter? Where was he? When was it? Why are you here? We were at Ephesus with Alexander, whilst you were at Syracuse with the army. Where you are, there will I be also. The feast will be delicious and abundant. The people will be odious to the king, the fields will be uncultivated and covered with thorns, and there will be darkness throughout all the land; the men will be discouraged with much toil, and the women will not be worthy of honour. The apples being ripe, they are sweet. The children being good, they are happy. The flowers being fresh, they are beautiful. The estates of Alcibiades not being in Attica, they are not represented in the map. One must be patient. One ought to be industrious. I must be in the council to-day. The money must be repaid. This house must be sold. We ought to be true and generous. You ought to be wise and prudent. They ought to be just and merciful. He is not the man he has appeared to be. The king of Sicily has appeared to be a tyrant. Darius has been considered the wisest of Persian kings. Epaminondas has been considered to be the most skilful of generals. What do people say that I am?

106.

Πηγή, ἥς (ῆ), a source, fountain.	Ὑδάσπης, οὐ (ὀ), the river Hy-
Ἀρπᾶγή, ἥς (ῆ), rapine, plunder,	daspes.
rapacity.	Ἀριστείδης, οὐ (ὀ), Aristides.
Ἐλεημοσύνη, ἥς (ῆ), charity,	Ἀἰώπος, οὐ (ὀ), Æsop.
alms.	Φῆστος, οὐ (ὀ), Festus.
Τιμωρία, ας (ῆ), punishment.	Φαρισαῖος, οὐ (ὀ), a Pharisee.
Ἐπιστήμη, ἥς (ῆ), knowledge.	Οἶκος, οὐ (ὀ), a house.
Ἀγρίππας, οὐ (ὀ), Agrippa.	Σίδηρος, οὐ (ὀ), a sword.

Φόβος, ου (ό), dread, fear, fright.

Ποτήριον, ου (τό), a cup.

*Αριστον, ου (τό), a dinner.

Μάρτυρ, ὕρος (ό), a witness.

Πλῆθος, εος (τό), mob, rabble.

Κεραμεύς, ἑως (ό), a potter.

*Ανάπαυσις, εως (ό), repose.

*Αγαθοκλῆς, εους (ό), Agathocles.

*Αφρων, ονος (ό, ή), a fool.

*Ιεροσόλυμα, ων (τα), Jerusalem.

Μέμφις, ἴδος (ή), Memphis.

Πίναξ, ἄκος (ό), a plate, platter, dish.

Στόμα, ἄτος (τό), the mouth.

Γράμμα, ἄτος (τό), a painting, picture, letter.

*Αρτυμα, ἄτος (τό), seasoning.

Καθᾶρός, ἄ, ὄν, pure, clean.

Λοιπός, ή, ὄν, other.

Φιλομάθης, ἑος, -οὺς (ό, ή), desirous of learning.

Προσευχόμενος, η, ον, praying.

*Επιβοῶν, ὦσα, ὦν, crying.

Εἰσελθών, οὔσα, ὄν, having gone in.

Ποιήσας, ἄσα, αν, having made.

Προημαρτικώς, νῖα, ὕς, having sinned heretofore.

Σύνειμι, I am with.

Πάρεμι, I am present.

Συμπάρεμι, I am present with.

*Απειμι, I am absent.

*Ενειμι, I am in, I possess.

*Ερχομαι, I come.

Προλέγω, I foretell.

Γράφω, I write.

Φησί (enclitic), he or she says.

Θεωρεῖτε, you see.

Βούλεται, he, she, or it wishes, desires.

Καθαρίζετε, you clean.

*Εποίησε, he made, he did make.

*Εθαύμασε (ν), he wondered.

*Ανέπεσε (ν), he sat down (to meat).

*Επηρώτησε (ν), he asked.

*Ηρώτα, he besought.

Γέμει, he, she, or it is full.

*Εβαπτίσθη, he had washed.

Φείσομαι, I will spare.

Σταθήσεται, he, she, or it will be established.

Προείρηκα, I have told you before.

*Ενέτυχον, they have dealt with.

*Ελθω, I should come.

*Αριστήσῃ, he would dine.

*Εγένετο, it happened, it came to pass.

Δεῖν, to behave, must.

Ζῆν, to live.

Λαλῆσαι, to have spoken.

Παρά (παρ' before a vowel), by, at one's house.

Πλήν, better, but only, rather.

*Ενθάδε (ἄδε), here, in this place.

Νῦν, now.

*Εξωθεν, outside.

*Εσωθεν, inside.

Καταμόνας, privately, alone.

Εἰς τὸ πάλιν, again, anew.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. *Επὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω τοῖς προημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. *Εγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοῦς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; Φησὶν

ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπάροντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Ἐν τῷ λαλῆσαι, ἡρώτα αὐτὸν φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ φαρισαῖος, ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου, εἶπε δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας· ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ ἐνόντα ὁρᾷ ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν.

REM.—(1) Τρίτον τοῦτο, "third this," i. e. "this is the third time." The forms of the verb *to be* are generally dropped in Greek, when they can be omitted without obscuring the sense of the context. (See Rem. 3, Ex. 94.)

(2) Δύο μαρτύρων καὶ τριῶν, "of two or three witnesses."

(3) Τὸ δεύτερον, "the second time." The neuter form of the adjective *δεύτερος*, "second," has here a substantive value. The neuters of most other adjectives likewise admit of a similar extension of their signification, as *ἀγαθόν*, "a good thing," τὸ ἀγαθόν, "good," in a general sense. (See Rem. 4, Ex. 78.)

(4) Ἐν τῷ εἶναι αὐτὸν προσευχόμενον, "in the *to be* himself praying," i. e. "whilst he was praying." The preposition *ἐν* often occurs at the head of a dependant sentence, in which case it is equivalent to *whilst*, *when*, or *as*. Used in this way *ἐν* requires the verb *to be* in the infinitive mood, and the accessory words in the accusative case. In such constructions the infinitive becomes a noun and always takes the article.

(5) Πάντες οἱ συμπάροντες ἡμῖν ἄνδρες, "all the *being present* with us men," i. e. "all the men *who are* here present." (See Rem. 2, Ex. 104.)

(6) Θεωρεῖτε τοῦτον, "you see this *man*." The word *ἄνδρα* understood. Nouns of frequent occurrence are sometimes dropped in this way, when the sense of the context is not obscured by their omission. (See Rem. 8, Ex. 83; Rem. 1, Ex. 86, and Rem. 13, Ex. 99.)

(7) Μὴ δεῖν ζῆν αὐτὸν μηκέτι, "not it behoves him to live any longer;" i. e. "he ought not (to be allowed) to live any longer." Impersonal verbs generally govern an accusative case. (See Rem. 14, Ex. 99.)

(8) Ἐν τῷ λαλῆσαι, "in the *to have* spoken," i. e. "when he had spoken." (See Rem. 4, above.)

(9) Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, "it would be better if you gave alms of *what* you possess. (See Rem. 5 above.)

(10) Πάντα καθαρὰ ὑμῖν ἐστίν, "all thing *are* clean unto you." Πράγματα understood and verb consequently in singular. (See Rem. 7, Ex. 91.)

107.

What animal is fiercer than the lioness? Which is the broadest and deepest river of Asia? The Ganges and Hydaspes are the two great rivers of India. Every man desires to live, even though he is poor and wretched. Hope of honour and dread of punishment are as sources of virtue. Apelles was the most illustrious of the painters of Attica. They say that Agathocles king of Sicily was the son of a potter. Aristides the Just was a praiseworthy man, but he was unfriendly to Themistocles. Alcibiades besought Socrates to be his friend. The horse in the picture has appeared to be real. Cleopatra the Egyptian has not been considered to be the best of queens. What do the people say that the painting at Memphis is? O king, be just and merciful. Friend, be vigilant. Sons, be prudent, that you may be respected. Fathers, be upright, that you may be worthy of honour. We may be happy even though we are poor. All men may be happy, for true happiness is the fruit of virtue. Repose is the seasoning of labour, and labour, according to Æsop, is a treasure to all men. Youths, if you are desirous of learning, you will be learned, for knowledge is the fruit of industry. O brother, would that you were wise and good!

APPENDIX.

IRREGULAR NOUNS OF THE FIRST DECLENSION.— (See Ex. 64.)

1. Nouns in *α*, *gen.* *ης* (See Rem. 2, Ex. 64) are declined thus :—

ἡ τράπεζα, a table.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>N. & V.</i>	<i>τράπεζα</i>		<i>τράπεζαι.</i>
<i>Gen.</i>	<i>τραπέζης.</i>	<i>τραπέζα.</i>	<i>τραπέζων.</i>
<i>Dat.</i>	<i>τραπέζῃ.</i>	<i>τραπέζαιν.</i>	<i>τραπέζαῖς.</i>
<i>Acc.</i>	<i>τράπεζαν.</i>		<i>τραπέζας.</i>

2. Nouns of this declension in *ας* and *ης* form the vocative by dropping the *ς*, but the following in *ης* make the vocative in *α* :—

Προφήτης, “a prophet,” *voc.* *προφήτα*, and other nouns in *της*.

Κυνῶπης, “dog-faced,” *voc.* *κυνῶπα*, and other nouns in *πης*.

Πέρσης, “a Persian,” *voc.* *Πέρσα*, and other names of nations.

Γεωμέτρης, “a geometrician,” *voc.* *γεωμέτρα*, and other nouns derived from *μετρέω*, “I measure,” as also those derived from *πωλέω*, “I sell,” and *τρίβω*, “I rub.”

3. Some nouns of this declension have an irregular genitive in *α*, as *δρυιδοθήρας*, *δρυιδοθήρα*, “a bird-catcher.” (See Rem. 1, Ex. 68.)

IRREGULAR NOUNS OF THE SECOND DECLENSION.— (See Ex. 69.)

1. Contracted nouns (see Rem. 3, Ex. 69,) of this declension are declined thus :—

Masculines and Feminines.

ὁ νόος, *the mind.*

Neuters.

τὸ οστέον, *a bone.*

Singular.

<i>Nom.</i>	νόος,	νοῦς.	ὀστέον,	ὀστοῦν.
<i>Voc.</i>	νόε,	νοῦ.	ὀστέον,	ὀστοῦν.
<i>Gen.</i>	νόου,	νοῦ.	ὀστέου,	ὀστοῦ.
<i>Dat.</i>	νόῳ,	νοῦ.	ὀστέῳ,	ὀστοῦ.
<i>Acc.</i>	νόον,	νοῦν.	ὀστέον,	ὀστοῦν.

Dual.

<i>N.V.A.</i>	νόω,	νώ.	ὀστέω,	ὀστώ.
<i>G.D.</i>	νόοιν,	νοῖν.	ὀστέοιν,	ὀστοῖν.

Plural.

<i>N.V.</i>	νόοι,	νοῖ.	ὀστέα,	ὀστᾶ.
<i>Gen.</i>	νόων,	νών.	ὀστέων,	ὀστών.
<i>Dat.</i>	νόοις,	νοῖς.	ὀστέοις,	ὀστοῖς.
<i>Acc.</i>	νόους,	νοῦς.	ὀστέα,	ὀστᾶ.

Some of the cases are occasionally found uncontracted.

2. Nouns in *ως* and *ων* (see Rem. 4, Ex. 69,) of this declension are declined thus :—

Masculines and Feminines.

ὁ νέως, *a temple.*

Neuters.

τὸ ἀνώγειον, *an upper-room.*

Singular.

<i>N.V.</i>	νεώς.	ἀνώγειον.
<i>Gen.</i>	νεώ.	ἀνώγειον.
<i>Dat.</i>	νεῷ.	ἀνώγειον.
<i>Acc.</i>	νεών.	ἀνώγειον.

Dual.

<i>N.V.A.</i>	νεῷ.	ἀνώγειον.
<i>G.D.</i>	νεῶν.	ἀνώγειον.

*Plural.***Masculines and Feminines.***N.V.* νεώ.*Gen.* νεῶν.*Dat.* νεῶς.*Acc.* νεώς.**Neuters.**

ἀνώγειω.

ἀνώγειων.

ἀνώγειως.

ἀνώγειω.

3. Some masculine and feminine nouns of this declension are neuter in the plural. **Ex.—**

ὁ δίφρος, a chariot, τὰ δίφρα.

ὁ ἑρετμός, an oar, τὰ ἑρετμά.

ὁ δεσμός, a bond, τὰ δεσμά, but sometimes οἱ δεσμοί.

ὁ λυχνός, a light, τὰ λυχνά.

ὁ ζυγός, a yoke, τὰ ζυγά.

ὁ μοχλός, a lever, τὰ μοχλά and τοὺς μοχλοὺς.

ὁ κυκλός, a circle, τὰ κυκλά.

ὁ, ἡ Ταρταρός, the infernal region, τὰ Ταρταρά.

ὁ τραχηλός, the neck, τὰ τραχηλά.

ἡ κέλευθος, a way, τὰ κέλευθα and τὰς κελεύθους.

ὁ σῖτος, corn, τὰ σῖτα.

IRREGULAR NOUNS OF THE THIRD DECLENSION.—

(See Ex. 72.)

1. Nouns of this declension having ρ or a vowel, other than ι, ο, υ, before the genitive termination are declined thus :—

Masculines.ὁ ἥρως, ἥρωος,
a hero.**Feminines.**ἡ χεῖρ, χερρός,
the hand.**Neuters.**τὸ ἄορ, ἄορος,
a sword.*Singular.**N.V.* ἥρως.*Gen.* ἥρωος.*Dat.* ἥρωϊ.*Acc.* ἥρῳα.

χεῖρ.

χερρός, χερρός.

χερρί, χερρί.

χεῖρα, χέρρα.

ἄορ.

ἄορος.

ἄορι.

ἄορ.

*Dual.**N.V.A.* ἥρῳε.*G.D.* ἥρῳοιν.

χεῖρε.

χερροῖν, χερροῖν.

ἄορε.

ἄοροιν.

Masculines.	Plural.	Feminines.	Neuters.
<i>N.V.</i> ἡρώες.		Χεῖρες.	ἄορα.
<i>Gen.</i> ἡρώων.		Χεῖρῶν, Χερῶν.	ἀόρων.
<i>Dat.</i> ἡρώσι.		Χεῖρσί, Χερσί.	ἄορσι.
<i>Acc.</i> ἡρώας.		Χεῖρας, Χερας.	ἄορα.

The foregoing is the simplest form of the third declension, the case terminations being appended without change to the roots.

2. Nouns that reject ε (see Rem. 6, Ex. 72) are declined thus :—

ὁ πατήρ, *a father.* ὁ ἀνής, *a man.*

Singular

<i>Nom.</i> πατήρ.	ἀνής.
<i>Voc.</i> πάτερ.	ἄνερ.
<i>Gen.</i> πατέρος, πατρός.	ἀνέρος, ἀνδρός.
<i>Dat.</i> πατέρι, πατρί.	ἀνέρι, ἀνδρί.
<i>Acc.</i> πατέρα.	ἄνερα, ἄνδρα.

Dual.

<i>N.V.A.</i> πατέρε.	ἀνέρε, ἄνδρε.
<i>G.D.</i> πατέροιν.	ἀνέροιν, ἀνδρόϊν.

Plural.

<i>N.V.</i> πατέρες.	ἄνέρες, ἄνδρες.
<i>Gen.</i> πατέρων.	ἀνέρων, ἀνδρῶν.
<i>Dat.</i> πατέρεσσι, πατράσι.	ἀνέρεσσι, ἀνδράσι.
<i>Acc.</i> πατέρας.	ἄνερας, ἄνδρας.

3. Nouns in ις, υς, υ, genitive εως have some of the cases contracted (see Rem. 8, Ex. 72), and are declined thus :—

Masculines.	Feminines.	Neuters.
ὁ πῆχυς, <i>the elbow.</i>	ἡ πόλις, <i>a city.</i>	τὸ ἄστυ. <i>a city.</i>
<i>Singular.</i>		
<i>Nom.</i> πῆχυς.	πόλις.	ἄστυ.
<i>Voc.</i> πῆχyu.	πόλι.	ἄστυ.
<i>Gen.</i> πῆχεος, εως.	πόλιος, εως.	ἄστεος, εως.
<i>Dat.</i> πῆχεϊ, ει.	πόλιϊ, ει.	ἄστεϊ, ει.
<i>Acc.</i> πῆχυν.	πόλιν.	ἄστυ.

	<i>Masculines.</i>	<i>Dual.</i> <i>Feminines.</i>	<i>Neuters.</i>
<i>N.V.A.</i>	πήχ ^ε ε.	πόλι ^ε , ε ^ε .	ἄστ ^ε ε.
<i>G.D.</i>	πηχέοιν.	πολίοιν, έων.	ἄστέοιν.
		<i>Plural.</i>	
<i>N.V.</i>	πήχ ^ε ε ^ς , ε ^{ις} .	πόλι ^ε ς, ε ^{ις} .	ἄστ ^ε α, η.
<i>Gen.</i>	πηχέων.	πολίων, εων.	ἄστέων.
<i>Dat.</i>	πήχ ^ε εσι.	πόλι ^{σι} , ε ^{σι} .	ἄστ ^ε εσι.
<i>Acc.</i>	πήχ ^ε εα ^ς , ε ^{ις} .	πόλι ^α ς, ε ^{ις} .	ἄστ ^ε α, η.

4. Nouns having the genitive in *εος* from nominatives in *ης*, *ες*, or *ος*, are contracted thus :—

<i>Masculines and Feminines.</i>	<i>Neuters.</i>
ὁ Σωκράτης, <i>Socrates.</i>	τὸ ἄνθος, <i>a flower.</i>

Singular.

<i>Nom.</i>	Σωκράτης.	ἄνθος.
<i>Voc.</i>	Σώκρᾱτες.	ἄνθος.
<i>Gen.</i>	Σωκράτεος, ο ^{υς} .	ἄνθεος, ο ^{υς} .
<i>Dat.</i>	Σωκράτεϊ, ε ^ι .	ἄνθεϊ, ε ^ι .
<i>Acc.</i>	Σωκράτεα, η.	ἄνθος.

Dual.

<i>N.V.A.</i>	Σωκράτεε, η.	ἄνθεε, η.
<i>G.D.</i>	Σωκρατέοιν, οῖν.	ἀνθέοιν, οῖν.

Plural.

<i>N.V.</i>	Σωκράτεες, ε ^{ις} .	ἄνθεα, η.
<i>Gen.</i>	Σωκρατέων, ὧν.	ἀνθέων, ὧν.
<i>Dat.</i>	Σώκρᾱσι.	ἄνθεσι.
<i>Acc.</i>	Σωκράτεας, ε ^{ις} .	ἄνθεα, η.

Neuters in *ος* take *ε* in the genitive and hence the contraction.

5. Nouns in *ις* -*ιος* and *υς* -*υος* are declined thus :—

ὁ ὄφις, *a serpent.* ὁ βότρυς, *a grape.*

Singular.

<i>Nom.</i>	ὄφις.	βότρυς.
<i>Voc.</i>	ὄφι.	βότρυ.
<i>Gen.</i>	ὄφι ^{ος} .	βότρυ ^{ος} .
<i>Dat.</i>	ὄφι ^ι , ὄφι.	βότρυ ^ι , βότρι.
<i>Acc.</i>	ὄφιν.	βότρυν.

Dual.

N.V.A. ὄφιε.
G.D. ὀφίοιν.

βότρυε.
 βοτρυόιν.

Plural.

N.V. ὄφιεσ, ὄφεις.
Gen. ὀφίων.
Dat. ὀφισι.
Acc. ὄφιας, ὄφεις.

βότρυες, βότρυς.
 βοτρυών.
 βότρυσι.
 βότρυας, βότρυς.

*Ὅφεις, however, and most nouns in *ις* -ιος have likewise a genitive in *εως*, these are declined like the example given in § 3.

6. Nouns in *αυς* -αος and *ους* -οος are declined thus:—

ἡ ναῦς, *a ship.*

ὁ, ἡ, βοῦς, *an ox or cow.*

Singular.

Nom. ναῦς.
Voc. ναῦ.
Gen. ναός, or νεώς.
Dat. ναί.
Acc. ναῦν.

βοῦς.
 βοῦ.
 βόος (or βοός).
 βόι.
 βοῦν.

Dual.

N.V.A. νάε.
G.D. νάοιν, or νεοῖν.

βόε.
 βόοιν.

Plural.

N.V. νάες, or νέες.
Gen. ναῶν, or νεῶν.
Dat. ναυσί.
Acc. νάας, ναῦς.

βόες.
 βόων.
 βοῦσι.
 βόας, βοῦς.

7. Nouns of this declension in *ας* pure or *ρας* are declined thus:—

τὸ κέρας, *a horn.*

Singular.

N.V.A. κέρας.

Gen. κέρατος, κέραος, or κέρως.

Dat. κέρατε, κέραι, or κέρα.

*Dual.**N.V.A.* κέρατε, κέραε, or κέρα.*G. D.* κεράτοιιν, κεράοιν, or κερῶν.*Plural.**N.V.A.* κέρατα, κέραα, or κέρα.*Gen.* κεράτων, κεράων, or κερῶν.*Dat.* κεράτεσσι, κεράεσσι, or κέρασι.

8. Nouns of the third declension in ω or $\omega\varsigma$ are declined thus:—

*ἡ ἡχώ, a sound.**ἡ αἰδώς, shame.**Singular.**Nom.* ἡχώ.*αἰδώς.**Voc.* ἡχοῖ.*αἰδοῖ.**Gen.* ἡχός, οὔς.*αἰδός, οὔς.**Dat.* ἡχοῖ, οῖ.*αἰδοῖ, οῖ.**Acc.* ἡχόα, ὦ.*αἰδόα, ὦ.*

The dual and plural of words of this form, when the signification admits of any, are taken from nouns in $\omicron\varsigma$ of the second declension.

9. Many nouns of this declension form their oblique cases from some other nominative than that in use; thus, *γυνή, a woman*, makes *gen.* *γυναικός*, *dat. plu.* *γυναιξί*, as if from a nominative *γύναιξ*.

IRREGULAR ADJECTIVES.—FIRST DECLENSION.—

(See Ex. 77.)

1. Adjectives of this declension that have two terminations only (see Rem. 3, Ex. 77), are declined thus:—

*ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον, immortal.**Singular.**Masc. and Fem.**Neut.**Nom.* ἀθάνατος.*ἀθάνατον.**Voc.* ἀθάνατε.*ἀθάνατον.**Gen.* ἀθανάτου.*ἀθανάτου.**Dat.* ἀθανάτῳ.*ἀθανάτῳ.**Acc.* ἀθάνατον.*ἀθάνατον.*

	<i>Dual.</i>	
Masc. and Fem.		Neut.
<i>N.V.A.</i> ἀθανάτω.		ἀθανάτω.
<i>G.D.</i> ἀθανάτοιιν.		ἀθανάτοιιν.

	<i>Plural.</i>	
<i>N.V.</i> ἀθάνᾱτοι.		ἀθάνᾱτα.
<i>Gen.</i> ἀθανάτων.		ἀθανάτων.
<i>Dat.</i> ἀθανάτοις.		ἀθανάτοις.
<i>Acc.</i> ἀθανάτους.		ἀθάνᾱτα.

2. Those in *ως* (see Rem. 4, Ex. 77) are declined thus :—

ὁ, ἡ ἔμπλεω*ς*. τὸ ἔμπλεων, *full*.

	<i>Singular.</i>	
<i>N.V.</i> ἔμπλεω <i>ς</i> .		ἔμπλεων.
<i>Gen.</i> ἔμπλεω.		ἔμπλεω
<i>Dat.</i> ἔμπλεω <i>ς</i> .		ἔμπλεω <i>ς</i> .
<i>Acc.</i> ἔμπλεων.		ἔμπλεων.
	<i>Dual.</i>	
<i>N.V.A.</i> ἔμπλεω.		ἔμπλεω.
<i>G.D.</i> ἔμπλεων.		ἔμπλεων.
	<i>Plural.</i>	
<i>N.V.</i> ἔμπλεω <i>ς</i> .		ἔμπλεω.
<i>Gen.</i> ἔμπλεων.		ἔμπλεων.
<i>Dat.</i> ἔμπλεω <i>ς</i> .		ἔμπλεω <i>ς</i> .
<i>Acc.</i> ἔμπλεω <i>ς</i> .		ἔμπλεω.

IRREGULAR ADJECTIVES.—SECOND DECLENSION.— (See Ex. 82.)

1. Adjectives in *ις*, *ι*, (see Rem. 3, Ex. 82,) are declined thus :—

ὁ, ἡ εὐχᾶρι*ς*. τὸ εὐχᾶρι, *gracious, joyous, glad*.

	<i>Singular.</i>	
<i>Nom.</i> εὐχᾶρι <i>ς</i> .		εὐχᾶρι.
<i>Voc.</i> εὐχᾶρι.		εὐχᾶρι.
<i>Gen.</i> εὐχάρητος.		εὐχάρητος.
<i>Dat.</i> εὐχάρητι.		εὐχάρητι.
<i>Acc.</i> εὐχάρητα or -ριν.		εὐχᾶρι.

<i>Dual.</i>	
<i>Masc. and Fem.</i>	<i>Neut.</i>
<i>N.V.A.</i> εὐχαρίτε.	εὐχαρίτε.
<i>G.D.</i> εὐχαρίτοιιν.	εὐχαρίτοιιν.
‡ <i>Plural.</i>	
<i>N.V.</i> εὐχαρίτες.	εὐχαρίτα.
<i>Gen.</i> εὐχαρίτων.	εὐχαρίτων.
<i>Dat.</i> εὐχαρίσι.	εὐχαρίσι.
<i>Acc.</i> εὐχαρίτας.	εὐχαρίτα.

2. Adjectives of this declension in *ις* have mostly the genitive in *ιτος*, but some make the genitive in *ιδος*; as ὁ, ἡ φιλόπατρις, τὸ φιλόπατρι, *gen.* φιλοπάτριδος, "patriotic." Τίς has the genitive in *τινός*, and is declined thus:—

ὁ, ἡ τίς. τὸ τί, <i>a certain.</i>	
<i>Singular.</i>	
<i>N.V.</i> τίς.	τί.
<i>Gen.</i> τινός.	τινός.
<i>Dat.</i> τινί.	τινί.
<i>Acc.</i> τινά.	τί.
<i>Dual.</i>	
<i>N.V.A.</i> τινέ.	τινέ.
<i>G.D.</i> τينوῖν.	τινοῖν.
<i>Plural.</i>	
<i>N.V.</i> τινές.	τινά.
<i>Gen.</i> τινῶν.	τινῶν.
<i>Dat.</i> τισί.	τισί.
<i>Acc.</i> τινάς.	τινά.

Besides the signification "a certain," *τίς* is equivalent to *some*, *any* (see Rem. 1, Ex. 67). It is also an interrogative pronoun (see Rem. 3, Ex. 78). When used as an adjective *τίς* is an enclitic, but when used as a pronoun, it retains the accent, and the oblique cases take the acute on the first syllable.

3. To this declension also belong compounds of *ποῦς*, *ποδός*, "a foot," as ὁ, ἡ δίπους, τὸ δίπουν, *gen.* δίποδος *acc.* δίπουν, "biped;" ὁ, ἡ, πολύπους, τὸ πολύπουν, *gen.* πολύποδος, "many-footed."

IRREGULAR ADJECTIVES.—THIRD DECLENSION.—
(See Ex. 85.)

1. Adjectives in *ας, αйна, αν*, (see Rem. 2, Ex. 85),
are declined thus :—

μέλας, black.

Singular.

Masc.	Fem.	Neut.
<i>Nom.</i> μέλας,	μέλαινα,	μέλαν.
<i>Voc.</i> μέλαν or -ας,	μέλαινα,	μέλαν.
<i>Gen.</i> μέλᾱνος,	μελαίνης,	μέλᾱνος.
<i>Dat.</i> μέλᾱνι,	μελαίνῃ,	μέλᾱνι.
<i>Acc.</i> μέλᾱνα,	μελαινάν,	μέλαν.

Dual.

<i>N.V.A.</i> μέλανε,	μελαίνα,	μέλᾱνε.
<i>G.D.</i> μελάνοιν.	μελαίναιν,	μελάνοιν.

Plural.

<i>N.V.</i> μέλανεσ,	μελαίναι,	μέλᾱνα.
<i>Gen.</i> μελάνων,	μελαινῶν,	μελάνων.
<i>Dat.</i> μέλᾱσι,	μελαίναις,	μέλᾱσι.
<i>Acc.</i> μέλᾱνας,	μελαίνας,	μέλᾱνα.

2. Adjectives in *ίεις, ιέσσα, ιέν* (see Rem. 2, Ex. 85),
are declined thus :—

χαρίεις, graceful.

Singular.

<i>Nom.</i> χαρίεις,	χαρίεσσα,	χαρίεν.
<i>Voc.</i> χαρίεις or ιέν,	χαρίεσσα,	χαρίεν.
<i>Gen.</i> χαρίεντος,	χαρίεσσης,	χαρίεντος.
<i>Dat.</i> χαρίεντι,	χαρίεσση,	χαρίεντι.
<i>Acc.</i> χαρίεντα,	χαρίεσσαν,	χαρίεν.

Dual.

<i>N.V.A.</i> χαρίεντε,	χαρίεσσα,	χαρίέντε.
<i>G.D.</i> χαρίέντοιν,	χαρίέσσαιν,	χαρίέντοιν.

Plural.

	Masc.	Fem.	Neut.
<i>N.V.</i>	χαρίεντες,	χαρίεσσαι,	χαρίεντα.
<i>Gen.</i>	χαρίέντων,	χαριεσῶν,	χαρίέντων.
<i>Dat.</i>	χαρίεσι,	χαρίεσαις,	χαρίεσι.
<i>Acc.</i>	χαρίεντας,	χαρίεσας,	χαρίεντα.

3. The adjective *πᾶς* (see Rem. 2, Ex. 85) is declined thus :—

πᾶς, πᾶσα, πᾶν, every, all.

<i>N.V.</i>	πᾶς,	πᾶσα,	πᾶν.
<i>Gen.</i>	παντός,	πᾶσης,	παντός.
<i>Dat.</i>	παντί,	πάσῃ,	παντί.
<i>Acc.</i>	πάντα,	πᾶσαν,	πᾶν.

Dual.

<i>N.V.A.</i>	πάντε,	πάσα,	πάντε.
<i>G.D.</i>	πάντοιν,	πάσαιν,	πάντοιν.

Plural.

<i>N.V.</i>	πάντες,	πᾶσαι,	πάντα.
<i>Gen.</i>	πάντων,	πασῶν,	πάντων.
<i>Dat.</i>	πᾶσι,	πάσαις,	πᾶσι.
<i>Acc.</i>	πάντας,	πάσας,	πάντα.

4. Contracted participles in *ων* (see Rem. 2, Ex. 85) are declined thus :—

οἰκῶν, οὔσα, οὔν, dwelling, living.

Singular.

<i>N.V.</i>	οἰκέων (ῶν),	-έουσα (οὔσα,	-έον (οὔν).
<i>Gen.</i>	οἰκέοντος (οὔντος),	-εούσης (ούσης),	-έοντος (οὔντος).
<i>Dat.</i>	οἰκέοντι (οὔντι),	-εούσῃ (ούσῃ),	-έοντι (οὔντι).
<i>Acc.</i>	οἰκέοντα (οὔντα),	-έουσιν (οὔσιν),	-έον (οὔν).

Dual.

<i>N.V.A.</i>	οἰκέοντε (οὔντε),	-εούσα (ούσα),	-έοντε (οὔντε).
<i>G.D.</i>	οἰκέοντοιν (οὔντοιν),	-εούσαιν (οὔσαιν),	-έοντοιν (οὔντοιν).

Plural.

	Masc.	Fem.	Neut.
<i>N.V.</i>	οἰκέοντες (οὔντες),	-έουσαι (οὔσαι),	-έοντα (οὔντα).
<i>Gen.</i>	οἰκέοντων (οὔντων),	-εουσῶν (οουσῶν),	-έοντων (οὔντων).
<i>Dat.</i>	οἰκέουσι (οὔσι),	-εούσαις (ούσαις),	-έουσι (οὔσι).
<i>Acc.</i>	οἰκέοντας (οὔντας),	-εούσας (ούσας),	-έοντα (οὔντα).

5. Participles in *υς, υια, ος*, likewise belong to this declension, and are declined thus :—

τετυφώς, υῖα, ός, having struck.

Singular.

<i>N.V.</i>	τετυφώς,	τετυφυῖα,	τετυφός.
<i>Gen.</i>	τετυφότης,	τετυφύιας,	τετυφότης.
<i>Dat.</i>	τετυφότηι,	τετυφύια,	τετυφότηι.
<i>Acc.</i>	τετυφότα,	τετυφυῖαν,	τετυφός.

Dual.

<i>N.V.A.</i>	τετυφότε,	τετυφυία,	τετυφότε.
<i>G.D.</i>	τετυφότοιιν,	τετυφύιαιν,	τετυφότοιιν.

Plural.

<i>N.V.</i>	τετυφότες,	τετυφυῖαι,	τετυφότα.
<i>Gen.</i>	τετυφότων,	τετυφύϊων,	τετυφότων.
<i>Dat.</i>	τετυφόσι,	τετυφύϊαις,	τετυφόσι.
<i>Acc.</i>	τετυφότας,	τετυφύϊας,	τετυφότα.

6. Adjectives of one termination for all three genders (see 3, Ex. 85) are declined like nouns of the 4th

εὐτυχής, blessed.

ADJECTIVES.—COMPARISON.—(See Ex. 52 and 54.)

1. The comparative is formed by adding *τερος* to the positive; the superlative, by adding *τατος*, as *μάκαρ*, "blessed," *μακάρτερος*, *μακάρτατος*.

Those in *ος* and *υς* drop the *ς* before these terminations, as *ἐνδοξος*, "glorious," *ἐνδοξότερος*, *ἐνδοξότατος*.

When the penult vowel is short, *ο* is changed into *ω*, as *φρόνιμος*, "prudent," *φρονιμότερος*, *φρονιμώτατος*.

Adjectives in *ας*, and *ης*, annex the terminations to the neuter, as *μέλας*, *μέλαινα*, *μέλαν*, "black," *μελάντερος*, *μελάντατος*; *σαφής*, *ες*, "clear," *σαφέστερος*, *σαφέστατος*.

Those in *εις* take *εστερος*, *εστατος*, as *χαρίεις*, "graceful," *χαρίεστερος*, *χαρίεστατος*.

Those in *ην* and *ων* annex *εστερος*, *εστατος* to the neuter, as *σώφρων*, *ον*, "temperate," *σωφρονέστερος*, *σωφρονέστατος*; *τέρην*, *εν*, "tender," *τερενέστερος*, *τερενέστατος*.

Most nouns in *ξ* take *ίστερος*, *ίστατος*, as *βλάξ* (*βλακς*), "foolish," *βλακίστερος*, *βλακίστατος*; *ῥπαξ* (*ῥπαγς*), "rapacious," *ῥπαγίστερος*, *ῥπαγίστατος*.

2. Some form the comparative by adding *ίων*, and the superlative by adding *ιστος*, as *γλυκύς*, "sweet," *γλυκίων*, *γλυκίστος*. Many of these, however, are likewise compared regularly, as *γλυκύτερος*, *γλυκύτατος*.

3. The following are irregular in one or both the degrees:—

Positive.	Comparative.	Superlative.
<i>ἀγαθός</i> , <i>good</i> .	<i>ἀμείνων</i> ,	
	<i>ἀρείων</i> ,	<i>ἄριστος</i> .
	<i>βελτίων</i> ,	<i>βέλτιστος</i> .
	<i>κρείσσω</i> ,	<i>κράτιστος</i> .
	<i>κρείττων</i> ,	
	<i>λῶϊων</i> ,	<i>λῶϊστος</i> .
<i>κακός</i> , <i>bad</i> .	<i>κακίων</i> ,	<i>κάκιστος</i> .
	<i>κακώτερος</i> ,	<i>κακώτατος</i> .
	<i>χεῖρων</i> ,	<i>χείριστος</i> .
	<i>χερσαίων</i> ,	
	<i>χερσαϊότερος</i> ,	

Positive.	Comparative.	Superlative.
πολύς, <i>much</i> .	πλείων,	πλείστος.
μικρός, <i>little</i> .	{ μείων, ἥσων, ἥττων, μικρότερος,	{ μείστος. ἥκιστος. μικρότατος.
ἐλαχύς, <i>small</i> .	{ ἐλάσσων, ἐλαχίων,	{ ἐλάχιστος.
μέγας, <i>great</i> .	{ μείζων, μείστων,	{ μέγιστος
μακρός, <i>long</i> .	{ μακίων, μάστων, μηκίων,	{ μάκιστος. μήκιστος.
καλός, <i>beautiful</i> .	καλλίων,	κάλλιστος.
αἰσχρός, <i>shameful</i> .	αἰσχίων,	αἴσχιστος.
ἐχθρός, <i>unfriendly</i> .	ἐχθίων,	{ ἔχθιστος. ἐχθρότατος.
οἰκτός, <i>miserable</i> .	οἰκτίων,	οἴκτιστος.
ὀλίγος, <i>few</i> .	ὀλιγίστερος,	{ ὀλιγίστατος. ὀλίγιστος.
ἴσος, <i>equal</i> .	ἰσαίτερος,	ἰσαίτατος.
ῥάδιος, <i>easy</i> .	ῥαίων,	ῥαίστος.

NOUNS.—ACCENTS.—(See Ex. 24.)

1. The acute accent may stand on the last syllable (the ultima), on the last but one (the penultima), or on the last but two (the antepenultima). It cannot, however, stand on the antepenultima if the last syllable is long, hence arise the following general laws:—

1. When the acute stands on the antepenult, and the last syllable of the word is lengthened, the accent must be carried a syllable forward, Ex. :—

Nom. ἄνθρωπος, a man.

Gen. ἀνθρώπου.

- (2) Diphthongs are long, but *αι* and *οι*, when final in nouns, are reckoned short unless followed by a consonant, Ex. :—

Nom. Sing. ἄνθρωπος.

Nom. Plu. ἄνθρωποι.

Dat. Plu. ἀνθρώποις.

- (3) So when the last syllable of a word, having an acute on the penult, is shortened, the accent falls back, Ex. :—

Nom. Masc. εὐδαίμων, happy.

Nom. Neut. εὐδαιμον.

2. The circumflex can only stand over the ultima or penultima, and as this accent is supposed to indicate some contraction it can only be placed upon a long vowel, hence the following general principles.

- (1) If the last syllable of a word is long, and the accent falls upon the penult, it will be acuted, as Ἀσία. But if the last syllable be short and the penult long, the word will be circumflexed, as σῶμα.

- (2) So when a long penult is acuted, and the final syllable shortened, the acute is changed into a circumflex, Ex. :—

Nom. Sing. στρατιώτης, a soldier.

Voc. Sing. στρατιῶτά.

Nom. Plu. στρατιῶται.

- (3) And *vice versa*, Ex.—

Nom. Sing. ταῦρος, a bull.

Gen. Sing. ταύρου.

Gen. Plu. ταύρων.

- (4) Since a circumflex cannot stand over the antepenultima, the circumflex becomes an acute, when a word circumflexed on the penult takes an additional syllable, Ex. :—

Nom. σῶμα.

Gen. σώματος.

3. In declining the nouns the following special rules will have to be observed.

- (1) The genitive plural of the first declension has always a circumflex on the final syllable, as οἱ ἡμέραι, τῶν ἡμερῶν. Except the feminine of adjectives in *ος* accented on the antepenult, as ἅγιος, "holy," *fem.* ἁγία, ἁγίων.
- (2) In words of the second declension, when an acute falls on the penult and the ultima is short, the accent remains unchanged through all the cases: Ex. τὸ ξύλον, "a wood," τὰ ξύλα, τῶν ξύλων.

- (3) In words of the first and second declensions, acuted on the last syllable, the circumflex takes the place of the acute in the genitive and dative singular, dual, and plural, as *τιμή, τιμῆς, τιμῇ, τιμῶν, τιμαῖς*. With the exception of the forms in *ως*.
- (4) Monosyllabic nouns of the third declension take the accent on the final syllable of the genitive and dative of all the numbers, as *κύων, κυνός*. The same transposition occurs in words syncopated, as *άνήρ, άνδρός*, and in *γυνή, γυναικός, γυναικί, γυναικες*.

NOUNS—QUANTITY.—(See Ex. 24.)

1. As regards the quantity of the doubtful vowels *α, ι, υ*, in nouns, the following general rules may be stated.

One vowel before another is short, as in *ἀγρός*, "a field."

There are, however, some exceptions to this rule, as for example in *Ἀγσιλάος*.

A vowel before two consonants, or one of the doubles, is long, as in *ἀγᾶλμα*, "an ornament." Under such circumstances the vowel is said to be long by position.

Before some combinations of consonants, however, as *κλ*, the vowel may continue short, *e. g.* *Θεμιστοκλῆς*.

A contracted vowel, or a vowel under the circumflex accent, is long, as in *Θράκης, Τιτάνος*, gen. of *Τιτάν*.

In derivatives the vowels generally have the same quantity as in the primitives, *e. g.* *τιμή*, "honour," *ἀτίμος*, "dishonoured."

In some words the vowels are sometimes short and sometimes long, as in the verse *τὰ μὴ κἀλὰ κἀλὰ πέφανται*, "the brilliant deeds have not appeared brilliant."

Comparatives in *ων*, as *κακίων*, "worse," have the *ι* long in the Attic dialect and short in all the others.

When the penult syllable of a word is circumflexed the last syllable is short, as in *μουσα*, "a song;" when the penult is acuted the final syllable is long, as in *ώρα*, "an hour."

2. First Declension.

The termination *α*, gen. *ης*, is always short, as in *τράπεζα*, "a table."

The termination *α*, gen. *ας*, is mostly long, as in *χαρά*, "joy."

The termination *α* of dissyllables in *εία* is long, as in *χρεεία*, "want," but short in dissyllables as *ἀλήθεια*, "truth;" except derivatives from verbs as *πορεία*, "a journey," from *πείρω*, "I pierce." So *βασίλεια*, "a queen," from *βασιλεύς*, "a king," but *βασίλεια*, "a kingdom," from *βασιλεύω*, "I rule."

Polysyllables in *οια* have likewise the *α* commonly short, *e. g.* *ἀνοιά*, "madness."

So feminine appellatives of more than two syllables, as in ποιήτριᾱ, "poetry;" and the feminine adjective πότνιᾱ, "revered."

In the termination ας of the gen. sing. and acc. plu. the α is always long, *e. g.* ἡμέρα, "a day," ἡμερᾶς.

The acc. sing. in αν follows the nominative, as in ταμιάς, "a steward," *acc.* ταμιάν; *μοῦσᾱ, acc.* μοῦσάν.

In the dative, singular, and dual, α final is always long: *Ex.* τῇ ἡμέρᾳ, τῷ νεανίᾳ. The dual of the feminine article has likewise the α long.

In the vocative, nouns in ας have the α long, but nouns in ης have the α short, *e. g.* νεανίας, "a youth," *voc.* νεανιά; κριτής, "a judge," κριτᾶ.

3. Second Declension.

Adjectives in ος pure or ρος accented on the antepenult, have the termination α of the feminine long, as in ἅγιος, "holy," *fem.* ἁγιά.

4. Third Declension.

The last syllable of nominative has generally the same quantity as the penult of genitive, *Ex.*—τραῦμά, τραύματος, "a wound," κηλῖς, κηλίδος, "a freckle," κόρυς, κύρῃος, "a helmet."

The terminations of the cases in α, ας, and ι, are always short, *e. g.* λέων, "a lion," λέοντι, λέοντᾶ, λέοντᾶς, λέουσι. But in nouns in εως and mostly in those in κλης, the *acc.* εα, with a few exceptions, has the α long, *Ex.* βασιλεύς, *acc.* βασιλέᾱ, Ἡρακλῆς, "Hercules," *acc.* Ἡρακλίᾱ.

The dative plurals of syncopated nouns have the α long, as in πατρᾶσι, ἀνδρᾶσι, μητρᾶσι.

Genitives in ανός, ινος, υνος (except μέλανος, τάλανος,) have always the penult long, *e. g.* παιάν, παιᾶνος, "a hymn in praise of Apollo," δελφίν, δελφίνος, "a dolphin."

Nouns that have ος pure in the genitive (except γράος, from γραῦς) have the penult short, as in ὄφις, ὄφις, "a serpent."

Neuter nouns in α, ας, αρ have α in the penult of genitive short, as σῶμα, σώματος, "the body," κρέας, κρέατος, "flesh," νέκταρ, νέκταρος, "nectar,"

So have masculine and feminine nouns in ας, as in Παλλάς, Παλᾶδος, "Minerva."

Likewise nouns in ψ, and generally those in ξ, as ἄραψ, ἄραβος, "an Arab," κόλαξ, κόλακος, "a flatterer."

Also masculines and feminines in αρ (except ψάρ), as μάκαρ, μάκαρος, "blessed."

Neuter nouns have *ι* in the increment of the genitive short, Ex. *μέλι, μέλιτος*, "honey."

Also feminines and masculines, that are not accented on the last syllable, in *ιδος* and *ιτος*, as *Ἐρις, Ἐριδος*, "the Goddess of Discord."

So feminines in *ιδος* accented on final syllable, as *πατρίς, πατριδος*, "one's country."

Most nouns in *υρ* have *υ* short in the penult of genitive, as *μάρτυρ, μάρτυρος*, "a witness."

CONJUGATION OF THE VERB.

The verbs vary in termination to indicate Time, Mood, and Person, thus :—

λύω, I loose.

ACTIVE VOICE.

INDICATIVE MOOD.

	Present Tense.	Imperfect.	Future.
	<i>I loose.</i>	<i>I loosed or was losing.</i>	<i>I will loose.</i>
Sing.	1st P. λύ ω,	ἔλυ ον,	λύ σω.
	2nd. λύ εις,	ἔλυ ες,	λύ σεις.
	3rd. λύ ει,	ἔλυ ε,	λύ σει.
Plural.	1st. λύ ομεν,	ἐλύ ομεν,	λύ σομεν.
	2nd. λύ ετε,	ἐλύ ετε,	λύ σετε.
	3rd. λύ ουσι,	ἔλυ ον,	λύ σουσι.
Dual.	2nd. λύ ετον,	ἐλύ ετον,	λύ σετον.
	3rd. λύ ετον,	ἐλυ ἔτην,	λύ σετον.
	Aorist.	Perfect.	Pluperfect.
	<i>I loosed.</i>	<i>I have loosed.</i>	<i>I had loosed.</i>
Sing.	1st P. ἔλυ σα,	λέλυ κα,	ἔλελύ κειν.
	2nd. ἔλυ σας,	λέλυ κας,	ἔλελύ κεις.
	3rd. ἔλυ σε,	λέλυ κε,	ἔλελύ κει.

	Aorist.	Perfect.	Pluperfect.
Plural.	1st P. ἐλύ σάμεν,	λέλύ κάμεν,	ἐλελύ κείμεν.
	2nd. ἐλύ σάτε,	λελύ κάτε,	ἐλελύ κείτε.
	3rd. ἐλύ σαν,	λελύ κάσι,	ἐλελύ κείσαν.
Dual.	2nd. ἐλύ σάτον,	λελύ κάτον,	ἐλελύ κείτον.
	3rd. ἐλυ σάτην,	λελύ κάτον,	ἐλελυ κείτην.

IMPERATIVE MOOD.

	Present. <i>loose.</i>	Aorist. <i>have loosed.</i>	Perfect. <i>have loosed.</i>
Sing.	2nd P. λύ ε,	λῦ σον,	λέλυ κε.
	3rd. λυ έτω,	λυ σάτω,	λελυ κέτω.
Plu.	2nd. λύ ετε,	λύ σάτε,	λελύ κετε.
	3rd. λυ έτωσαν,	λυ σάτωσαν.	λελυ κέτωσαν.
Dual.	2nd. λύ ετον,	λύ σάτον,	λελύ κετον.
	3rd. λυ έτων,	λυ σάτων,	λελυ κέτων.

SUBJUNCTIVE MOOD.

	Present. <i>I may loose.</i>	Aorist.	Perfect.
Sing.	1st P. λύ ω,	λύ σω,	λελύ κω.
	2nd. λύ ης,	λύ σης,	λελύ κης.
	3rd. λύ η,	λύ ση,	λελύ κη.
Plural.	1st. λύ ωμεν,	λύ σωμεν,	λελύ κωμεν.
	2nd. λύ ητε,	λύ σητε,	λελύ κητε.
	3rd. λύ ωσι,	λύ σωσι,	λελύ κωσι.
Dual.	1st. λύ ητον,	λύ σητον,	λελύ κητον.
	2nd. λύ ητον,	λύ σητον,	λελύ κητον.

OPTATIVE MOOD.

	Present. <i>I might loose.</i>	Future. <i>I would loose.</i>
Sing.	1st P. λύ οιμι,	λύ σοιμι.
	2nd. λύ οις,	λύ σοις.
	3rd. λύ οι,	λύ σοι.

		Present.	Future.
Plural.	{ 1st P.	λύ οἰμεν,	λύ σοιμεν.
	{ 2nd.	λύ οἰτε,	λύ σοιτε.
	{ 3rd.	λύ οἰεν,	λύ σοιεν.
Dual.	{ 2nd.	λύ οἶτον,	λύ σοῖτον.
	{ 3rd.	λυ οἶτην,	λυ σοῖτην.
		Aorist.	Perfect.
Sing.	{ 1st P.	λύ σαιμι,	λελύ κοιμι.
	{ 2nd.	λύ σαις,	λελύ ποῖς.
	{ 3rd.	λύ σαι,	λελύ κοι.
Plural.	{ 1st.	λύ σαιμεν,	λελύ κοιμεν.
	{ 2nd.	λύ σαιτε,	λελύ κοιτε.
	{ 3rd.	λύ σαιεν,	λελύ κοῖεν.
Dual.	{ 2nd.	λύ σαιτον,	λελύ κοιτον.
	{ 3rd.	λυ σαίτην,	λελυ κοίτην.

INFINITIVE MOOD.

<i>Present Tense</i> ,	λύ εἶν,	to loose.
<i>Future</i> „	λύ σείν,	about to loose.
<i>Aorist</i> „	λῦσαι,	to have loosed.
<i>Perfect</i> „	λελυ κέναι,	to have loosed.

PARTICIPLES.

	Masc.	Fem.	Neut.
<i>Present Tense</i> ,	λύων,	-ουσα,	-ον, loosing.
<i>Future</i> „	λύσων,	-σουσα,	-σον, about loosing.
<i>Aorist</i> „	λύσας,	-σᾶσα,	-σαν, having loosed.
<i>Perfect</i> „	λελυκώς,	-κυῖα,	-κός, having loosed.

These are declined like adjectives of 3rd declension.

PASSIVE VOICE.

INDICATIVE MOOD.

		Present Tense.	Imperfect.
		<i>I am loosed.</i>	<i>I was loosed.</i>
Sing.	{ 1st P.	λύομαι,	ἔλυόμην,
	{ 2nd.	λύῃ,	ἔλύου.
	{ 3rd.	λύεται,	ἔλύετο.

Present.			Imperfect.		
Plural.	1st P.	λυόμεθα,	ἔλυόμεθα.		
	2nd.	λύεσθε,	ἔλυεσθε.		
	3rd.	λύονται,	ἔλυντο.		
Dual.	1st.	λυόμεθον,	ἔλυόμεθον.		
	2nd.	λύεσθον,	ἔλυεσθον.		
	3rd.	λύεσθον,	ἔλυνεσθον.		
Future.			Aorist.		
<i>I will be loosed.</i>			<i>I was loosed.</i>		
Sing.	1st P.	λυθήσομαι,	ἐλύθην.		
	2nd.	λυθήσῃ.	ἐλύθῃς.		
	3rd.	λυθήσεται,	ἐλύθη.		
Plural.	1st.	λυθήσόμεθα,	ἐλύθημεν.		
	2nd.	λυθήσεσθε,	ἐλύθητε,		
	3rd.	λυθήσονται,	ἐλύθησαν.		
Dual.	1st.	λυθήσόμεθον,	ἐλύθητον.		
	2nd.	λυθήσεσθον,	ἐλυνθήτην.		
	3rd.	λυθήσεσθον,			
Perfect.			Pluperfect.		
<i>I have been loosed.</i>			<i>I had been loosed.</i>		
Sing.	1st P.	λέλυμαι,	ἔλελύμην,	<i>I will have been loosed.</i>	
	2nd.	λέλυσαι,	ἔλέλυσο,		
	3rd.	λέλυται,	ἔλέλυτο,		
Plural.	1st.	λελύμεθα,	ἔλελύμεθα,		
	2nd.	λέλυσθε,	ἔλέλυσθε,		
	3rd.	λέλυνται,	ἔλέλυντο,		
Dual.	1st.	λελύμεθον,	ἔλελύμεθον,		
	2nd.	λέλυσθον,	ἔλέλυσθον,		
	3rd.	λέλυσθον,	ἔλελύσθον,		

IMPERATIVE MOOD.

Present Tense.		Aorist.		Perfect.	
<i>be loosed.</i>		<i>be loosed.</i>		<i>be loosed.</i>	
Sing.	2nd P.	λύου,	λύθητι,	λέλυσο.	
	3rd.	λυέσθω,	λυθήτω,	λελύσθω.	

	Present Tense.	Aorist.	Perfect.
Plu.	2nd P. λύ εσθε,	λύ θητε,	λέλυ σθε.
	3rd. λυ έσθωσαν,	λυ θήτωσαν,	λελύ σθωσαι.
Dual.	2nd. λύ εσθον,	λύ θητον,	λέλυ σθον.
	3rd. λυ έσθων,	λυ θήτων,	λελύ σθων.

SUBJUNCTIVE MOOD.

	Present Tense.	Aorist.	Perfect.
<i>I may be loosed.</i>			
Sing.	1st P. λύ ωμαι,	λυ θῶ,	λελυμένος ᾶ.
	2nd. λύ η,	λυ θῇς,	λελυμένος ῆς.
	3rd. λύ ηται,	λυ θῇ,	λελυμένος ῆ.
Plu.	1st. λυ ὠμεθα,	λυ θῶμεν,	λελυμένοι ὠμεν.
	2nd. λύ ησθε,	λυ θῆτε,	λελυμένοι ῆτε.
	3rd. λύ ωνται,	λυ θῶσι,	λελυμένοι ὦσι.
Dual.	1st. λυ ὠμεθον,		
	2nd. λύ ησθον,	λυ θῆτον,	λελυμένω ῆτον.
	3rd. λύ ησθον,	λυ θῆτον,	λελυμένω ῆτον.

OPTATIVE MOOD.

	Present Tense.	Future.	Aorist.
<i>I might be loosed.</i>			
Sing.	1st P. λυ οίμην,	λυ θησοίμην,	λυ θείην.
	2nd. λύ οιο,	λυ θήσοιο,	λυ θείης.
	3rd. λύ οιοτο,	λυ θήσοιτο,	λυ θείη.
Plural.	1st. λυ οίμεθα,	λυ θησοίμεθα,	λυ θείημεν.
	2nd. λύ οισθε,	λυ θήσοισθε,	λυ θείητε.
	3rd. λύ οιντο,	λυ θήσوينτο,	λυ θείησαν.
Dual.	1st P. λυ οίμεθον,	λυ θησοίμεθον,	
	2nd. λύ οισθον,	λυ θήσοισθον,	λυ θείητον.
	3rd. λυ οίσθην,	λυ θησοίσθην,	λυ θείήτην.

	Perfect	Second Future.
Sing.	1st P. λελυμένος εἶην,	λελυ σοίμην.
	2nd. λελυμένος εἶης,	λελύ σοιο.
	3rd. λελυμένος εἶη,	λελύ σοιτο.
Plural.	1st. λελυμένοι εἴμεν,	λελυ σοίμεθα.
	2nd. λελυμένοι εἴητη,	λελύ σοισθε.
	3rd. λελυμένοι εἴσαν,	λελύ σοιντο.
Dual.	1st.	λελυ σοίμεθον.
	2nd. λελυμένω εἴητον,	λελύ σοισθον.
	3rd. λελυμένω εἴήτην,	λελυ σοίσθην.

INFINITIVE MOOD.

<i>Present Tense.</i>	λύ εσθαι,	to be loosed.
<i>Future.</i>	λυ θήσεσθαι,	about to be loosed.
<i>Aorist.</i>	λυ θῆναι,	to have been loosed.
<i>Perfect.</i>	λελύ σθαι,	to have been loosed.
<i>Second Future.</i>	λελύ σεσθαι,	about to be loosed.

PARTICIPLES.

<i>Present.</i>	λυόμενος, -η, -ον,	being loosed.
<i>Future.</i>	λυ θησόμενος, -η, -ον,	about being loosed.
<i>Aorist.</i>	λυθείς, -θείσα, -θέν,	loosed.
<i>Perfect.</i>	λελυ μένος, -η, -ον,	having been loosed.
<i>Second Future.</i>	λελυ σόμενος, -η, -ον,	about being loosed.

MIDDLE VOICE.

INDICATIVE MOOD.

IMPERATIVE MOOD.

	Future.	Aorist.	Aorist.
	<i>I will loose myself. I loosed myself.</i>		<i>loose thyself.</i>
Sing.	1st P. λύ σομαι,	ἔλυ σάμην.	
	2nd. λύ ση,	ἔλύ σω.	λῦσαι.
	3rd. λύ σεται,	ἔλύ σᾶτο.	λυ σάσθω.

	IND. Future.	Aorist.	IMP. Aorist.
Plural.	1st λυ σόμεθα,	ἔλυ σάμεθα.	
	2nd. λύ σεσθε,	ἐλύ σασθε.	λύ σασθε.
	3rd. λύ σονται,	ἐλύ σαντο.	λυ σάσθωσαν.
Dual.	1st. λυ σόμεθον,	ἔλυ σάμεθον.	λύ σασθον.
	2nd. λύ σεσθον,	ἐλύ σασθον.	λυ σάσθων.
	3rd. λύ σεσθον.	ἐλυ σάσθην.	

SUBJUNCTIVE MOOD.

OPTATIVE MOOD.

	Aorist.	Future.	Aorist.
Sing.	1st P. λύ σωμαί.	λυ σοίμην,	λυ σαίμην.
	2nd. λύ ση.	λύ σοιο,	λύ σαιο.
	3rd. λύ σηται.	λύ σοιτο,	λύ σαιτο.
Plural.	1st. λυ σώμεθα.	λυ σοίμεθα,	λυ σαίμεθα.
	2nd. λύ σησθε.	λύ σοισθε,	λύ σαισθε.
	3rd. λύ σωνται.	λύ σοιντο,	λύ σαιντο.
Dual.	1st. λυ σώμεθον.	λυ σοίμεθον,	λυ σαίμεθον.
	2nd. λύ σησθον.	λύ σοισθον,	λύ σαισθον.
	3rd. λύ σησθον.	λυ σοίσθην,	λυ σαίσθην.

INFINITIVE MOOD.

Future. λύ σεσθαι, about to loose one's self.

Aorist. λύ σασθαι, to have loosed one's self.

PARTICIPLES.

Future. λυ σόμενος, -η, -ον, about loosing one's self.

Aorist. λυ σάμενος, -η, -ον, having loosed one's self.

With the exception of the Future and Aorist Tenses, the forms of this Voice are precisely the same as those of the Passive.

REMARKS ON THE CONJUGATION OF THE VERB.

1. It will be observed on referring to the table, that the Imperfect and Aorist tenses have an ϵ prefixed, this is termed the *Syllabic Augment*. In verbs that begin with a vowel, no letter is added, but the initial vowel of the verb itself is lengthened : α and ϵ are changed into η ,— $\circ$ into ω ,— $\alpha\iota$ into η ,— $\circ\iota$ into φ ,— $\alpha\upsilon$ into $\eta\upsilon$; this is termed the *Temporal Augment*. The long vowels η , ω ; the doubtfuls, ι , $\circ$; and the diphthongs $\epsilon\iota$, $\epsilon\upsilon$, $\circ\upsilon$, remain unchanged, verbs beginning with these letters having no augment. The syllabic augment only occurs in the indicative, the temporal runs through all the moods.

2. It will likewise be observed from the table, that in the perfect tenses, the augment ϵ is preceded by the first consonant of the root, this is termed *Reduplication*, and only occurs when the verb begins with a consonant.

3. When the root of the verb ends in a consonant and the termination representing the mood, tense or person begins with a vowel, no change takes place in uniting them, except that when the root ends in two simple consonants one is generally dropped ; as *Βαλόντες* from *Βάλλω*, *I throw*.

4. When however the root ends in a consonant and the suffix begins with one, the following euphonic changes arise :—

(a) If the suffix begins with σ , and the root of the verb ends with a dental,* the dental is dropped, but when the root ends with a labial or guttural, one of the doubles ψ or ξ is produced ; that is, if in the present the root ends in β , π or ϕ , the verb will have ψ in the future and

* The nine consonants termed *mutes* are divided into three classes, thus :—

Labials,	β , π , ϕ .
Gutturals,	γ , κ , χ .
Dentals,	δ , τ , θ .

L

aorist ; if in τ , δ or θ , these letters are thrown out, as in $\tauέρπω$, *I delight*, fut. $\tauέρψω$; $\piλέκω$, *I fold*, fut. $\piλέξω$; $\alphaῖδω$, *I sing*, fut. $\alphaῖσω$.

So when τ follows π in the root of the present, π alone appears in the root of the future and aorist, as $\tauύπτω$, *I strike*, fut. $\tauύψω$ ($\tauυπ-σω$).

(b) If the suffix begins with an aspirate* and the root ends with a labial or guttural, the latter is changed into the corresponding aspirate ; but, if the final root consonant is a dental, it becomes σ ; hence, a root ending in the future or aorist active with β or π will have $\phi\theta$, in the future and aorist passive, if ending with γ or κ , will have $\chi\theta$, and if with a dental, will have σ , ex. $\tauύπτω$, aor. pass. $ἐτύφθην$; $λέγω$, *I say*, aor. pass. $ἐλέχθην$; $\piείθω$, *I persuade* $ἐπείσθην$.

(c) If the suffix begins with κ and the root ends with a labial or guttural, κ is replaced by changing the final consonant into a letter of corresponding power : thus, $\lambdaύω$ has $λύσω$ in the future and $λέλυκα$ in the perfect ; but a verb having ψ in the future has ϕ in the perfect, ξ produces χ , and σ makes κ , as $\tauύπτω$, fut. $\tauύψω$, perf. $τέτυφα$; $λέγω$, fut. $λέξω$, perf. $λέλεχα$; $\alphaῖδω$, $\alphaῖσω$, $\etaῖκα$.

(d) When the suffix begins with μ , the final consonant of the root, if a labial, is changed into μ , if a guttural, into γ , and if a dental it makes σ ; so that a perfect active in $\phiα$ produces a perfect passive in $\muμαι$; $\chiα$ becomes $\gammaμαι$, and $κα$ (if of a verb in $\deltaω$, $\tauω$ or $\thetaω$) becomes $\sigmaμαι$, ex. $\tauύπτω$, perf. act. $τέτυφα$, perf. pass. $τέτυμμαι$; $τάσσω$, *I set in order*, $τέταχα$, $τέταγμαι$; $\alphaῖδω$, $\etaκα$, $\etaῖσομαι$.

(e) Verbs in $-λω$, $-μω$, $-νω$, $-ρω$ make the future by simply changing ω of the present into $\tilde{\omega}$, as $\sigmaτέλλω$, *I send*, fut. $\sigmaτείλῳ$, and generally the four liquids unite readily with the other consonants.†

* The mutes are likewise distinguished by degree, thus :—

Softs,	β , γ , δ .
Hards,	π , κ , τ .
Aspirates,	ϕ , χ , θ .

† The union of consonants, whether as regards the tenses of

(f) The following table will illustrate at one view the foregoing remarks :—

ACTIVE VOICE.			PASSIVE VOICE.		
Present.	Future.	Perfect.	Perfect.	Future.	1st Aorist.
ω pure,*	σω, κα,	μαι,	θήσομαι,	θην.	
ω pure δω, τω, θω, ξω, (σσω rare.)	σω, κα,	μαι,	σθῆσομαι,	σθην.	
βω, πω, φω, πτω,					
γω, κω, χω, σχω, σσω, (ξω rare.)	ξω, χα,	γμαι,	χθῆσομαι,	χθην.	
λω,					
μω, μνω,	μῶ, μηκα,	μημαι,	μηθήσομαι,	μηθην.	
νω,	νῶ, {	κα, μαι,	θήσομαι,	θην.	
ρω,					
	ρῶ, ρκα,	ρμαι,	ρθήσομαι,	ρθην.	

4. In combining the root with the tense terminations, verbs in αω, εω and οω generally change the short vowel into the corresponding long. In the present and imperfect tenses the following modifications likewise occur :—

verbs, the case terminations or other inflexions of the language, is governed by the following general principles :—

(1.) When one mute follows another, both must be of the same degree.

(2.) Two successive syllables rarely begin with an aspirate.

(3.) The liquid μ almost always precedes a labial, but a labial never precedes μ.

(4.) The liquid ν has an affinity for dentals.

(5.) When a mute, and σ occur together, both letters are resolved into one or other of the doubles, ψ, ξ or ζ.

* A vowel is said to be *pure* when it is preceded by another vowel or by the consonant ρ.

(a) When the termination begins with a vowel or diphthong, verbs in ϵ generally drop the ϵ , but $\epsilon\epsilon$ becomes $\epsilon\iota$ and $\epsilon\omicron$ makes $\omicron\upsilon$.

(b) Verbs in $\alpha\omega$ change $\alpha\omicron$, $\alpha\omega$, $\alpha\omicron\upsilon$, into $\tilde{\omega}$; $\alpha\omicron\iota$ into $\tilde{\omega}$; $\alpha\epsilon$, $\alpha\eta$ into α ; $\alpha\epsilon\iota$, $\alpha\eta$ into α .

(c) Verbs in $\omicron\omega$ change $\omicron\epsilon$, $\omicron\omicron$, $\omicron\omicron\upsilon$ into $\omicron\upsilon$; $\delta\eta$ $\delta\omega$ into $\tilde{\omega}$;— $\delta\eta$, $\delta\epsilon\iota$, $\omicron\omicron\iota$ into $\omicron\iota$; and in the infinitive $\omicron\epsilon\iota\nu$ into $\omicron\tilde{\upsilon}\nu$.

5. There are a class of verbs that have the first person present indicative in $\mu\iota$, these are formed from primitives in $\epsilon\omega$, $\alpha\omega$, $\omicron\omega$, $\upsilon\omega$; first, by changing ω into $\mu\iota$ and lengthening the preceding vowel, and then by prefixing the first consonant (or if an aspirate its simple) with ι , as $\delta\acute{\omicron}\omega$, $\delta\acute{\iota}\delta\omega\mu\iota$, *I give*, $\theta\acute{\epsilon}\omega$, $\tau\acute{\iota}\theta\eta\mu\iota$, *I place*. The forms of the verbs in $\mu\iota$ only differ from those in ω in the construction of the aorist and perfect tenses.

6. Some compound verbs have a second aorist tense, which is usually derived from the primitive: thus, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, *I take*, has a second aorist $\tilde{\epsilon}\lambda\tilde{\alpha}\beta\omicron\nu$ from the primitive $\lambda\acute{\eta}\beta\omega$ obsolete. The second aorist indicative is conjugated like the imperfect, as $\tilde{\epsilon}\lambda\alpha\beta\omicron\nu$, $-\epsilon\varsigma$, $-\epsilon$, the second aorist of the other moods have the terminations of the present. Verbs that have a second commonly want the first aorist.

7. The third person plu. perf. act. and the participle in $\alpha\sigma\alpha$ have the penult long, as $\lambda\epsilon\lambda\acute{\upsilon}\kappa\alpha\tilde{\alpha}\sigma\iota$, $\lambda\acute{\upsilon}\sigma\alpha\tilde{\alpha}\sigma\alpha$, in other terminations the doubtful penult vowels are generally short.

The foregoing remarks are designed merely to give the learner a general view of the inflexions of the Greek verb. In the second course the matters here referred to will be treated more in detail.

PREPOSITIONS.

There are eighteen prepositions which govern certain cases of the nouns, thus :—

(1) Governing Genitive, Dative, or Accusative.

$\pi\epsilon\rho\acute{\iota}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ of, about, relative to.} \\ \text{(with a dat.)}, \text{ to (without motion).} \\ \text{(with an acc.)}, \text{ around, towards.} \end{array} \right.$
$\alpha\mu\phi\acute{\iota}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ upon, on account of.} \\ \text{(with a dat.)}, \text{ on, about.} \\ \text{(with an acc.)}, \text{ around.} \end{array} \right.$
$\epsilon\pi\acute{\iota}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ by, with, into (without motion).} \\ \text{(with a dat.)}, \text{ on, at, on account of.} \\ \text{(with an acc.)}, \text{ to, into (with motion).} \end{array} \right.$
$\pi\alpha\rho\acute{\alpha}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ from, by, with.} \\ \text{(with a dat.)}, \text{ at, beside, near.} \\ \text{(with an acc.)}, \text{ towards, to (with motion).} \end{array} \right.$
$\pi\rho\acute{o}\varsigma$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ from, by, near.} \\ \text{(with a dat.)}, \text{ near, at, in.} \\ \text{(with an acc.)}, \text{ to, towards, for.} \end{array} \right.$
$\��\pi\acute{o}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ by, under, through.} \\ \text{(with a dat.)}, \text{ from, because of, for.} \\ \text{(with an acc.)}, \text{ beneath, about, to.} \end{array} \right.$

(2) Governing the Genitive or Accusative.

$\delta\iota\acute{\alpha}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ by, between, through.} \\ \text{(with an acc.)}, \text{ through, on account of.} \end{array} \right.$
$\kappa\alpha\tau\acute{\alpha}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ down, on, in, under.} \\ \text{(with an acc.)}, \text{ by, as to, according to.} \end{array} \right.$
$\��\pi\acute{\epsilon}\rho$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ above, for the sake of.} \\ \text{(with an acc.)}, \text{ beyond, over.} \end{array} \right.$
$\mu\epsilon\tau\acute{\alpha}$	$\left\{ \begin{array}{l} \text{(with a gen.)}, \text{ with, towards.} \\ \text{(with an acc.)}, \text{ after, into, against.} \end{array} \right.$

(3) Governing the Genitive.

ἐκ (before a consonant), } *of, from.*
 ἐξ (before a vowel), }
 ἀπό, *by, through, on, from.*
 πρό, *before, for.*
 ἀντί, *against, instead of, opposite.*

(4) Governing the Dative.

ἐν, *in, into, at.* σύν, *with, agreeably to.*

(5) Governing the Accusative.

εἰς, *within, to, into, amongst.* ἀνά, *upon, by, according to.*

REM. 1.—The prepositions are much used in the formation of compound words, as *προβάλλω*, *I put before*, or *I prefer*; from *βάλλω*, *I throw*, or *I put*. Two, or even three prepositions may be prefixed in this way to a simple verb.

When a preposition enters into the composition of a word, its final consonant is generally dropped. Verbs beginning with *ρ* take a second between the preposition and the root. The *ν* of *ἐν* is changed into *μ* before labial consonants, into *γ* before gutturals, and into *λ* before a word beginning with that letter. Before *σ* the consonant *ζ* is either dropped or changed into *σ*, and becomes *ρ* before another *ρ*. The *ν* of *σύν* is subject to the same changes as the *ν* of *ἐν*. The vowels of *περί* and *πρό* are generally preserved, but that of *ἀμφί* is usually dropped.

2. Besides the prepositions, the following particles are used in modifying the meaning of verbs:—

α privative, gives an opposite meaning to the primitive signification of a word, *τιμή*, *honour*, *ἀτιμία*, *dishonour*.

δύς, expresses an attribute of evil.

εὖ, denotes a good attribute.

ἀρ, *ἐρ*, *βον*, *βρι*, *δα*, *ζα*, strengthen the force of the root.

ENGLISH INDEX.

Abbreviations.

adv. Adverb
aux. Auxiliary
comp. Comparative degree
conj. Conjunction
dat. Dative case
dem. Demonstrative
fut. Future tense
gen. Genitive case

inf. Infinitive mood
pers. Person
plu. Plural
pron. Pronoun
rel. Relative
rem. Remark
sing. Singular
super. Superlative degree

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